A SERMON,

&c.

A

SERMON

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, MAY 19, 1812,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

TWELFTH ANNIVERSARY.

BY

THE REV. WILLIAM GOODE, M. A.

RECTOR OF THE SAID UNITED PARISHES; LECTURER OF ST. JOHN OF WAPPING; AND LADY CAMDEN'S TUESDAY EVENING LECTURER AT THE CHURCH OF ST. LAWRENCE-JEWRY.

ALSO THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

PRINTED BY ORDER OF THE GENERAL MEETING.

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1812.

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And in Dublin by

THE RIGHT HON. DAVID LA TOUCHE, and Co.

Eleven Annual Reports, before the present, have been printed by the Society; with Sermons preached by the Reverend Messrs. Scott, Simeon, Cecil, Biddulph, Venn, Burn, Woodd, Robinson, Richmond, the Rev. Dr. Buchanan, and the Rev. M. Horne. These Reports and Sermons may be had of the Society's Booksellers.

THE following Gentlemen have kindly undertaken to receive Subscriptions and Benefactions on behalf of the Society, and to distribute the Annual Sermons and Reports in their respective neighbourhoods:

BIRMINGHAM . . . Rev. EDWARD BURN.
BRISTOL . . . . . Mr. ROBERTS.
CARLISLE . . . . . Rev. JOHN FAWCETT.
CHESTER . . . . . Mr. JOHN WALKER.
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OXFORD . . . . . Rev. JOHN NATT.
SHREWSBURY . . . Rev. JOHN NUNN.
YORK . . . . . WILLIAM GIMBER, Esq.

The Committee will be much obliged by other Gentlemen undertaking this office in their different districts.

EXTRACT from the Minutes of the Annual Meeting of the Society, held at the *New London Tavern, Cheapside*, on *Whit Tuesday, May* 19, 1812.

RIGHT HON. LORD GAMBIER, in the Chair.

THE Laws and Regulations, as revised by the Committee, being now read, and recommended to the General Meeting for Adoption——

It was resolved, unanimously, that the said Laws and Regulations, as follow, be the Laws and Regulations of this Society.

LAWS AND REGULATIONS

OF THE

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

I.

THIS Institution shall be designated "The Society for Missions to Africa and the East;" and shall consist of a Patron, President, Vice Presidents, and a Treasurer; and also of Life and Annual Members; together with such Officers as may be deemed necessary for conducting the affairs of the Society.

OF MEMBERS AND GOVERNORS.

II.

Every person subscribing annually the sum of One Guinea and upward shall be deemed a Member of this Society during the continuance of such Subscription.

III.

Every person giving a Benefaction of Ten Guineas and upward shall be a Member for Life; and upon any Legacy being paid to the Treasurer, the Executors who have administered shall be made Members for Life, calculating at the rate of Fifty Pounds for each Executor; and in case the Legacy shall not amount to a sufficient sum to extend the privilege to all, preference shall be given to the first-named in the Will.

IV.

Every Clergyman subscribing Half a Guinea annually, shall be considered a Member; and every Clergyman, on contributing a Congregational Collection, to the amount of Twenty Guineas, either at once or at several times, shall also be considered a Member.

V.

Every person subscribing Five Guineas annually, shall be a Governor during the continuance of such Subscription.

VI.

Every person subscribing Fifty Pounds at one time, or who shall by one additional payment increase his original Subscription to that sum, shall be a Governor for Life.

VII.

The Committee shall have the power of appointing such persons as have rendered essential services to the Society, either Members for Life, or Governors for Life.

OF GENERAL MEETINGS.

VIII.

An Annual Meeting of the Members of the Society shall be held in London, on the First Tuesday in May; unless that day shall fall on the 7th of May, in which case the Annual Meeting shall be held, for that year, on Tuesday the 30th of April. To such Meeting those Members of the Society shall be summoned by letter who reside within ten miles of the metropolis; when the Proceedings of the foregoing year shall be reported, the Accounts presented, and a Treasurer and Committee chosen.

IX.

A Special General Meeting of the Members of the Society, at which not less than Thirty shall constitute a quorum, shall be called at any time, at the requisition of the General Committee; or by any Thirteen Members, on addressing a letter to the Secretary, specifying the object of the Meeting. Ten days' notice shall be given in three public newspapers, of any such intended Meeting, and of the purpose for which it is called; which shall be deemed sufficient publicity.

X.

At all General Meetings, and at those of the General Committee, the Patron, or in his absence the President, or should he be absent the Vice President first upon the list who may be present, and in the absence of all the Vice Presidents the Treasurer, and in his absence such Member as shall be voted for that purpose, shall preside at the Meeting.

XI.

None of the Rules of the Institution shall be repealed or altered, nor any new ones established, but at the Annual Meeting, or at a Special Meeting called for that purpose.

XII.

An Anniversary Sermon shall be preached at some Church in London by a Clergyman appointed by the General Committee, on the morning

of the day on which the Annual Meeting of the Society is held. An Annual Report of the Society shall be printed for the use of its Members.

OF THE COMMITTEE.

XIII.

The Committee shall consist of Twenty-four persons; of whom Twelve shall be Ministers of the Established Church. Eighteen Members shall be annually appointed from the Old Committee, and Six from the General Body.

XIV.

The COMMITTEE shall elect, at their first Meeting in every year, either from among themselves, or from the other Members of the Society, a *Committee of Patronage*, a *Committee of Funds*, a *Committee of Correspondence*, and a *Committee of Accounts*. Each of the said Committees shall keep Minutes of their Proceedings, and shall report the same to the General Committee.

XV.

The Office of the *Committee of Patronage*, is, to procure patronage and support to the Society; and to nominate, to the General Committee, proper persons as Vice Presidents of the Society.

XVI.

The Office of the *Committee of Funds*, is, to circulate information respecting the Institution; to adopt proper means of augmenting the Subscriptions and Benefactions; to obtain Collections in Churches and Chapels; and to nominate, from time to time, to the General Committee, suitable persons to act as Agents for the Society in the principal towns throughout the Empire.

XVII.

The Office of the *Committee of Correspondence*, is, to seek for proper Missionaries, to superintend their instruction, and to correspond with them when sent out.

XVIII.

The Office of the *Committee of Accounts*, is, to see that the Subscriptions are duly received, regulate the Accounts, and undertake the charge of fitting out and conveying the Missionaries to their place of destination.

XIX.

The General Committee shall receive the Reports of the other Committees, shall appoint the places where Missions shall be attempted, shall direct the scale upon which they shall be conducted, and shall superintend the affairs of the Society in general.

XX.

The General Committee shall meet the first Friday in every Month, and oftener if needful: the other Committees as often, and at such places, as shall be by them agreed on: their meetings to be always opened with reading a Form of Prayer composed for that purpose, or one or more suitable prayers selected from the Liturgy. Five Members shall be necessary to compose a General Committee, and Three each of

the others. In case of equality of votes, the Chairman shall be entitled to a second or casting vote.

XXI.

The Patron, President, Vice President, and Treasurer, shall be considered *ex officio* Members of all Committees.

XXII.

Governors shall be entitled to attend and vote at all Meetings of the General Committee.

XXIII.

All Clergymen who are Members of the Society shall be entitled to be present at the Meetings of the General Committee.

XXIV.

All payments on account of the Society shall be signed by Three of the General Committee, in Committee, and the Secretary or Deputy Secretary.

XXV.

A Secretary, Deputy Secretary, and Collector, shall be chosen by the General Committee; and whenever they shall deem it necessary for the well conducting the affairs of the Institution that any additional Officer be appointed, they shall have the power of so doing, subject to the approbation of the next Annual Meeting. The Deputy Secretary and Collector shall attend all Meetings of the Society, and transact all such business thereof as the General Committee shall require: he shall collect all the Subscriptions in London and its environs, pay them into the hands of the Treasurer, and never keep in his own possession more than One Hundred Pounds.

XXVI.

Five Auditors shall be appointed by the Committee annually, for the purpose of auditing the Accounts of the Society, of whom Three shall be chosen from the General Body. Three shall be a Quorum.

XXVII.

The Life Subscriptions, or a sufficient part thereof to be equal to the Subscriptions of the existing Members for Life, shall be placed in the Public Funds, in the names of Four of the General Committee; who, on their acceptance of the trust, shall sign a declaration of the nature of it, and that they will relinquish the same whenever called upon for that purpose by the General Committee.

OF MISSIONARIES.

XXVIII.

In the appointment of Candidates for the Missionary Office, the following course shall be pursued:—The Committee of Correspondence having found a person supposed to be suitable, shall determine by ballot to nominate him to the General Committee. Previous to the day of nomination, each Member of the General Committee shall receive notice of such nomination. On the day of nomination, a report shall be made by some Member of the Committee of Correspondence of his qualifications, and the General Committee shall then proceed to ballot for him, unless any Member should declare that he wishes for further

information; in which case the ballot shall be deferred till the next meeting of the General Committee. In the ballot of either Committee, the agreement of at least three-fourths of the Members present shall be necessary to his election.

XXIX.

A Candidate thus chosen shall receive instruction in such parts of knowledge, and be prepared in such a manner for his future employment, as the Committee of Correspondence shall judge expedient.

XXX.

If, during such preparation, any Two Members of the General Committee should see cause to disapprove of his principles or conduct, they may submit the subject to a special meeting of the Committee, and, if deemed proper, the Committee may appoint another ballot to determine whether he shall be continued as a Candidate; of which special notice shall be given to each Member.

XXXI.

Each Candidate shall consider himself as engaged to go to any part of the world, and at any time, which the Committee shall choose, respect however being had to his personal circumstances, or to any previous stipulation made by him with the Society. As soon as he quits England, he shall keep a regular Journal of his studies and proceedings, a copy of which he shall send, as often as opportunity shall serve, to the Secretary.

XXXII.

Each Candidate, after due preparation, shall, if not admitted to Holy Orders, be appointed by the Committee to act as a Catechist: if admitted to Holy Orders, he shall be appointed a Missionary.

XXXIII.

The Missionaries who go out under the direction of this Society shall be allowed to visit home, permission having been previously obtained from the General Committee; and, after having laboured in the cause of the Society to the satisfaction of the Committee, at the stations committed to their care, until age or infirmity prevent further exertion, suitable provision shall be made to render their remaining days comfortable. The General Committee shall have the power to assist also, in particular cases, the dependant relatives of those Missionaries, who, by devoting themselves to the service of the Society, are prevented from contributing to their support.

XXXIV.

A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.

XXXV.

It is recommended to every Member of the Society to pray to Almighty God for a blessing upon its designs, under the full conviction, that, unless he "prevent us in all our doings with his most gracious favour, and further us with his continual help," we cannot reasonably hope to meet with persons of a proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success.

Resolved, unanimously, That the Right Hon. Lord Gambier, be requested to honour this Society by accepting the office of President.

To which his Lordship was pleased to consent.

Resolved, unanimously, That the following Noblemen and Gentleman be requested to accept the office of Vice Presidents of this Society, viz.

RIGHT HON. EARL FERRERS.
RIGHT HON. LORD CALTHORPE.
RIGHT HON. LORD BARHAM.
RIGHT HON. LORD TEIGNMOUTH.
SIR THOMAS BARING, BART. M.P.
SIR WILLIAM PEPPERELL, BART.
RIGHT HON. NICOLAS VANSITTART, M.P.
THOMAS BABINGTON, ESQ. M.P.
CHARLES GRANT, ESQ. M.P.
THOMAS READ KEMP, ESQ. M.P.
CHARLES NOEL NOEL, ESQ. M.P.
SAMUEL THORNTON, ESQ. M.P.
WILLIAM WILBERFORCE, ESQ. M.P.
HENRY HOARE, ESQ.
EDWARD PARRY, ESQ.
COLONEL MACAULAY.

And that the Committee be empowered to procure other suitable patronage.

A

SERMON

PREACHED

AT SAINT ANNE'S, BLACKFRIARS,

BEFORE

THE SOCIETY.

A

SERMON, &c.

PSALM LXXII. 17.

AND MEN SHALL BE BLESSED IN HIM: ALL NATIONS SHALL CALL HIM BLESSED.

MY CHRISTIAN BRETHREN—

WE are met together this morning, for the promoting of an object, not only of no common magnitude; but by far the most important, that can occupy the attention, or engage the united energies of the Church of God:—an object, in the promoting of which, *Angels which excel in strength, which do the commandments of the Lord, who hearken to the voice of His word, those ministers of His which do His pleasure,* even the brightest SERAPHIM before the throne, would esteem it their hightest honour to be employed. —It is my appointed duty, to endeavour to excite your rising zeal into higher fervour in this work of sacred benevolence—the sending forth of

the Ambassadors of heaven, to proclaim through earth the message of reconciliation between God and Man—to bear the glad tidings of salvation to a ruined world—and to open before the dying sons of men the scriptural prospects of *life and immortality.*

Your prayer will, I doubt not, aid my efforts; and engage that divine assistance which can render the weakest instrument effective, to accomplish the most important purposes of Jehovah's grace—In this confidence I enter upon my task, and to this blessing I commit my services.

When the great Redeemer of mankind had completed his undertaking on earth, when his own personal ministry was ended and he was about to ascend to his Father, he delegated to his disciples the work of continuing the ministry of reconciliation to man; and commanded them, as his final charge, to preach *this Gospel to every creature.* Animated with love to their Divine Master, and fired with zeal for the salvation of mankind, they immediately girt themselves for the undertaking. No dangers affrighted them—no difficulties deterred them. In a few years the Jew and the Greek, the polished nations of the Roman Empire, and even the barbarous in-

habitants of the British Isles, had heard from them, or by their means, the Gospel of their Salvation.

The execution of this command appears, indeed, to have been the chief object, which invariably animated the holy ardour of primitive Christians. But—too soon, alas! softened by prosperity, and therefore relaxing in their zeal, the rulers and the members of the Church, either forgot, or became indifferent to the last and most benevolent mandate of their Lord; and indisposed to that self-denial, and boldness of enterprize, which were necessary for its fulfilment. Satisfied, therefore, with promoting the interest of their own peculiar churches, the Gentile Nations no longer excited their attention, nor witnessed their benevolent exertions to enlighten their darkness, or to save their souls. Hence the rapid progress of the Gospel was impeded. Christianity, instead of receiving fresh acquisitions to its cause, lost the ground which it had gained; and the universal influence of Christian Truth, so suited in its nature to promote the general benefit of man, was prejudiced and delayed.

Never, since those happy times, hath any spirit of Christian enterprize arisen, worthy of

the Church, or of the glorious cause in which it is engaged. The REFORMATION itself found sufficient employment for the apostolic instruments by which it was effected, in the country in which it first arose: nor could the Reformed Churches be expected to direct their attention further, till their own domestic peace and security were confirmed.

A few solitary instances, therefore, excepted; and some bold attempts of the Romish Church, directed, it is to be feared, more for secular advantage than for the promoting of true Christianity; the Missionary Spirit has been suffered to sleep, since the times of primitive love and zeal, without any suitable attempts, to arouse it to renewed exertions.

We reverence the venerable Societies, their names shall be recorded with honour to the latest posterity, which kept the dying spark of Missionary Zeal alive, and which prevented its entire extinction, when buried under the general forgetfulness of all the Protestant Churches. But shall we not hail, with peculiar delight and gratitude, the present times, when Christians in general appear to be awaking from their long slumber; and are preparing themselves again to execute their Lord's command?—Shall we

not meet, with solemn attention and holy gratitude, the present providential circumstances of the world, so eventful and so uncommon, which appear to urge it more and more upon the Christian community to excite the reviving spark into a flame?—Shall we not entreat the heavenly wisdom from above, which may enable us zealously to watch over it, and wisely to direct its progress?

To aim at novelty in the present state of Missionary Information would be absurd. It will therefore be my object, only to collect and delineate to your view, in the simplicity of truth, some of the leading blessings of our common Christianity: those blessings, which it reaches forth with the hand of mercy to mankind; and to which it solicits their attention, in the most persuasive language of INVITATION and of PROMISE, wherever its heavenly sounds are heard—blessings, which alone can restore, and which will increase, and finally consummate the happiness of man. This, we apprehend, will most effectually excite our gratitude, for our own unspeakable mercies; and inspire and provoke into activity the sacred purpose, of diffusing the knowledge of those mercies to mankind. Though immersed in ignorance, *without*

Christ, without hope, and without God in the world, they are but companions with us in rebellion and transgression:—nor are they sunk the least beneath us, by nature, in the guilt or ruin of the fall; while we know that they are equally capable of rising, even from their lowest degradation to those glorious felicities, to which the Gospel hath elevated our hopes.

Let us then awake to the generous attempt. Our zeal may be animated, and our perseverance sustained, under every discouragement, by the recollection, that, however feeble and unpromising the beginnings, we anticipate with confidence the certainty of ultimate success. We know, that, in the fulness of the Prophetic times, by some means which the providence of God shall develope, *Men shall be blessed in* HIM: *all nations shall call* HIM *blessed.*

The subject will now engage our attention, under the following considerations—

I. The only MEDIUM which God hath appointed of blessedness to a fallen World.

II. The BLESSINGS which, through this medium, are to be communicated to mankind.

III. The MEANS, in the connection of causes and events, which Christians are called upon to use, in order to warrant their expectation of the accomplishment of these predicted purposes of God.

IV. The peculiar GROUNDS OF HOPE, which may encourage our exertions, in the present times, to diffuse the knowledge of Christianity through the Earth.

In these considerations, inspire, O HOLY SPIRIT, that heavenly ardour in the love of Christ, which shall further the noble object of our present meeting! Let that sacred flame, which thy providence and thy power have already kindled in thy Church, burn with a brighter lustre, and glow with a more generous warmth! Yea, O Lord God, let it spread from nation to nation and from land to land, increasing in its energies and extent as it proceeds through time, till the benevolent command of the Redeemer shall be universally fulfilled, and the promise be universally accomplished!——

I. Our first Enquiry relates to

THE ONLY MEDIUM, WHICH GOD HATH APPOINTED OF BLESSEDNESS TO A FALLEN WORLD.

"*Men shall be blessed in* HIM."

The person here spoken of, no doubt, is HE, who, in his humiliation, is the *seed of the Woman*, the *seed of Abraham*, the *Son of David*; who, in his mediatorial character, for the benefit of mankind, is the SON OF GOD *incarnate*; "IMMANUEL, GOD *with us*;" "JEHOVAH *become our salvation*;" He, who is truly "the *child born* and the *Son given*," but as truly the MIGHTY GOD, the EVERLASTING FATHER, whose *name* is WONDERFUL!

The blessedness which was deposited in the first Adam, as the head of the first creation, being lost, it pleased God to appoint a sovereign constitution of grace, for the redemption of man; at the head of which he placed his ONLY BEGOTTEN SON; that, in his incarnation, by the merit of his atoning death might be obtained, —— that, in his resurrection, by him as the accepted mediator might be communicated,—— and that, in his exaltation to the throne, from his hand alone might be bestowed, all the blessings of Salvation. Hence *it pleased the Father, that in* HIM *should all fulness dwell*—all grace and efficiency to restore a ruined world. As, from the natural Sun, all life, beauty, and verdure are communicated through creation; so,

from HIM, as *the Sun of Righteousness*, are diffused all spiritual life, grace, and glory, through the new creation, the Church of God.

In every dispensation of God to man, the eye of spiritual discernment beholds this object prominent and supreme. It marks an increasing development of the first promise, till its actual fulfilment; till, *behold, a Virgin conceives and bears a Son;* and, by the peculiar concurrence of providential circumstances, in the accomplishment of ancient prophecies, lays her infant first-born, wrapped in swaddling bands, in the manger, in the long predicted Town of Bethlehem.

This INCARNATION of one, who is the Son of God, is the cardinal point of Revelation. Ever since the first promise, it constituted the glorious expectation of Patriarchs and of Prophets. And, by the Apostle St. John, this alone is spoken of as the whole of Christianity; because it implies the union of the divine and human natures in the one person of Immanuel, and includes in itself all the work for which that incarnation was designed.

In the language of Bishop Horsley*—"The disobedience of our first parents was nothing

* Posthumous Sermons, Vol. I. Page 170.

less, than a confederacy with the apostate spirit, against the sovereign authority of GOD; and if such offenders are spared, by such a Sovereign, it must be in a way which shall unite the perfection of mercy, with the perfection of justice; for in God mercy and justice must be equally perfect." He, then, who becomes the BLESSER of sinners, must become their SURETY; and he, who becomes their Surety, though appearing in the form of man, that he may suffer and obey, must possess a dignity far beyond, to give to those sufferings and to that obedience a suitable merit, and to secure to the divine perfections their unabated honour, by offering an adequate atonement for the sins of men.

We learn then from Scripture—and from Scripture alone, fully authenticated as the Word of God, we implicitly receive every article of our faith—that the design of his appearance in our nature, was, *to give his life a ransom for many—to make atonement for transgression*—to become *a propitiation through faith in his blood, to declare the righteousness of God in the forgiveness of our sins, which are passed, through his forbearance—that God may be* JUST, *and the* JUSTIFIER *of him, who believeth in Jesus.* It is the foundation and the glorious peculiarity of Christian Truth, that, *He died, the just* FOR *the unjust—*

that *he was wounded for our transgressions and bruised for our iniquities—that the chastisement of our peace was upon him*—that *the Lord laid on him the iniquity of us all.* Hence, *we have redemption through his blood, even the forgiveness of our sins*—And since, in him, mercy and truth meet together, righteousness and peace embrace each other; on this ground, God is, not only merciful and gracious, but RIGHTEOUS *and* JUST *to forgive us our sins, and to cleanse us from all iniquity.*

It needs little argument to prove, that, if a work like this be necessary for the salvation of man, or DETERMINED IN THE APPOINTMENT OF GOD, no man alone, however perfect and endowed, no Angel though becoming incarnate, could ever have accomplished it: none but He, *who being in the form of God, took upon himself the form of a servant*— none but *the* WORD, *which was with God, and was God*—none but *God manifest in the flesh.* "The incarnation of the Son of God was, therefore, essential to the atonement of man's guilt, by the shedding of his blood. On the other side, the need there was for such an atonement, is the only cause that can be assigned, which could induce the SON OF GOD to stoop to be made man*." To HIM alone it

* Bishop Horsley, Vol. I. Page 173.

belongs to reconcile the justice of God with the salvation of sinners; but of the ability of one so wonderfully constituted, no doubt can be entertained.

The records of many of the Heathen Nations have preserved the corrupted tradition of this amazing event: no doubt, as the remains of the first promise, or of some of the repeated intimations of it to the primitive patriarchs. The incarnations of a Veeshnu, with various other similar fables of the Heathen World, are but distorted, corrupted, or impious vestiges of this grand subject of Revelation. Yet, though absurd and contemptible in themselves, they may nevertheless, be considered, to the confounding of Infidelity, as collateral proofs of THE ORIGINAL AND GENERAL EXPECTATION OF MANKIND. They may ultimately be rendered useful, in the providence of God, in convincing the nations who have retained them of the truth of Christianity, as bringing to their knowledge the unadulterated facts, so essential in revealed religion, which the ignorance and corruption of mankind have so miserably perverted and debased.

Here, then, in the incarnation of the Son of God, and the work of his redemption, we behold the way effectually opened for our return to

God. We contemplate, in Him, the sentence of exclusion taken off; the divine favour regained, consistently with the honour of the divine perfections; the means effected, whereby the image of God may be restored on the heart of man; and the hope of life and immortality ennobling his prospects, as *the free gift of God in Jesus Christ our Lord.* So wonderful is the preparation in Jehovah's counsels of love, that *men may be blessed in him;* till *all nations shall call him blessed.*

But if all the blessedness of man centre in Christ, then it necessarily follows, that the Gospel, and the promulgation of that Gospel, must be the greatest blessing which can be offered to mankind. For the Gospel is *the testimony of Christ.* To preach that Gospel is to testify of Christ. Every part of its doctrine must have relation to HIM: every hope of the sinner must be grounded on HIM: and the purest morality will flow from the knowledge of HIM, and from union with HIM, in the influence of his grace, and under the powerful efficacy of his love. Thus the Apostles went forth *preaching Christ.* Thus was the world at first brought to *the obedience of faith.* The glorious era of the great Reformation commenced with the revival of the same heavenly doctrine, which alone can renew

the same effects on the heart of man, and convert the nations to his name. No partial, no accommodated testimony to the depraved state or prejudices of human nature, can ever be honoured, by God, with so great a benefit: for with the faithful and decided declaration, alone, of the essential truth of God, the promise of his Spirit is connected.

The Christian Preacher will, therefore, insist on the Redeemer's glories; the dignity of his divine nature; the perfection of his human nature; and the wonders of his mediatorial person, in which they both unite. He will exhibit the design of his undertaking, the completion of his work, and the honour of all the divine attributes in its execution. He will proclaim the reconciliation of offended Majesty, and the free offers of mercy to offending sinners: the work of the ETERNAL SPIRIT in the regeneration of the soul—the need of repentance,—the efficacy of faith,—and the necessity of holiness, in heart and in life, as the evidence of their truth. He will especially delineate the nature, and urge the necessity of faith, as that which alone unites the sinner with his Saviour, and receives the virtue of his Cross. But he will decidedly maintain, that that faith alone produces these benefits, which, arising from a cordial approbation of all the parts of the great plan

of salvation, humbles the sinner before the throne of the Divine Majesty, gives all the glory of his justification to the merit of the Saviour, works effectually in the love of Christ, and therefore necessarily becomes fruitful in every good word and deed to his glory. The pardon and justification of a sinner will thus be represented as dependent only on the work of redemption, completed by the Mediator, in his atoning death and perfect obedience; the regeneration and sanctification of a sinner, on the promised operation of the Holy Spirit; and both of these, as necessarily productive of those corresponding tempers, which lead to and secure the enjoyment of salvation.

The pardon of iniquity will thus appear as the first step in bringing the sinner back to God; in correcting the depraved passions of a fallen nature, purifying it from the corruption that is in the world through lust, and raising it in its disposition and desires to the nature of the heavenly felicity. The grand plan will be discovered as advancing in the power of faith, under the Spirit of the Lord, from glory to glory; till all the ignorance, guilt, and misery of man be changed for heavenly knowledge, perfect purity, and happiness unmixed, complete, and everlasting, in the presence, likeness, and enjoyment

of the holy and blessed God, throughout eternity.

I know not whether to apologize, on the one hand, for so imperfect a sketch of the leading features of Christianity; or, on the other, for trespassing so long on the patience of this congregation, in the review of such acknowledged truths. But it seemed to me proper to premise so much, and it may perhaps be needless to say more, on this occasion, to introduce the following consideration:

II. THE BLESSINGS, WHICH THE GREAT REDEEMER BESTOWS; WHICH, IN HIS GOSPEL, ARE PROPOSED TO ALL MANKIND; AND WHICH INVARIABLY FOLLOW THE KNOWLEDGE AND CORDIAL ACCEPTANCE OF THAT GOSPEL, IN EVERY NATION.

Happiness is the great pursuit of mankind. Infidelity itself must give us the credit, that, in endeavouring to diffuse the knowledge of the Gospel, it is at least our DESIGN to increase the general happiness of man. The only question then between us must be: Are we pursuing the object, in the use of those means which are suited to the end proposed?

It has been objected, that Christianity is not

suited to the customs, the manners, the habits, or the local circumstances of many nations: and that their own idolatrous superstitions are more adapted for their general benefit. But, without enquiring into those customs, manners, habits, or local circumstances, we will venture to assert, that it is not necessary even to be acquainted with them, to determine the question; much less to refute the objections arising from them. We stand upon a broader ground, which no argument of this nature can affect. We assume it as a FACT, that CHRISTIANITY IS THE RELIGION OF GOD. We assume it as a TRUTH, that CHRISTIANITY IS DESIGNED BY GOD, for THE GENERAL HAPPINESS OF ALL NATIONS OF THE EARTH. If, then, Infinite Wisdom cannot mistake in adapting its means to its end, the Gospel must be suited to man in every age, in every clime, in every possible situation. It must be adapted to the happiness and perfection of his whole nature, both body and soul. It must be fitted to meet his varied wants, as a creature and as a sinner. It must correspond with his varied capacities of knowledge, action, or enjoyment as an intelligent immortal. There can be no situation, no state of man, no local circumstances of any nation on earth, but must ultimately be improved by the knowledge and reception of the Gospel.

If, moreover, the Gospel be the channel, in the sovereign determination of God, of communicating these blessings, then to convey the knowledge of the Gospel to heathen lands, is to convey to them a benefit of inestimable value. Ignorance and depravity may be unable to appreciate the worth of the gift; but gratitude and thankfulness will follow the perception and enjoyment of it.

Christian Philanthropy, then, imperiously urges our most strenuous exertions to promote this great object. It excites us, by the most powerful obligations of duty, and the tenderest feelings of enlightened compassion, to reverence the authority of our Master, and to obey with delight that most admirable of his precepts, *to do to others, as we would have others do to us.* To decline the arduous but honourable task, through senseless indifference, selfish indulgence, or worldly policy—to persuade ourselves that we need not be concerned about the welfare of the different races of mankind, while they themselves are satisfied with their situation; though WE know them to be degraded by ignorance and vice, and still more awfully degraded, as destitute of *the knowledge of the true God, and our only Saviour, Jesus Christ,* is too much like the murderous apathy of him, who insulted the Divine

Majesty with the question, *Am I my brother's keeper?* and may perhaps meet, from him, with a similar reward.

But, if these principles be true, we affirm still further, that, to oppose the promulgation of Christianity, by arguments drawn from these local circumstances, or from the reasons of human prudence, is nothing less than to assume, that the narrow policy of mortals is more suited to promote the welfare of the human race, than the plan of the Omniscient Mind—that the infinite wisdom of God mistakes in its means of bestowing blessedness on his creatures—in a word, that God himself knows not how best to govern the world which he has made, since possible circumstances may arise, and have arisen, which may render his plan improper for execution, in various situations; and unsuitable to the general happiness of man.

Till we can adopt conclusions so absurd—till we can join in these impious reflections on the moral government of God, we cannot entertain a doubt, but that the promoting of the knowledge of the Gospel, is the most exalted work of piety—the noblest enterprise of humanity—and the highest act of beneficence, at which the benevolent mind can aim: we hesitate not to

affirm, that the accomplishing of the object would be the general felicity of the world.

Independently of those eternal blessings, which it prepares for the immortal soul, in the knowledge of God and the hope of eternal life, Christianity has never failed to elevate the condition of man; and to become the parent of innumerable advantages to society, wherever it has been made known. It may confidently be asked, "HAS CHRISTIANITY EVER DONE ANY HARM?" The state of those nations, which were once destitute of its light, contrasted with the state of those same nations, when enlightened by its beams, might convince a candid mind, however ignorant of the nature and value of its spiritual benefits, of the importance of communicating the knowledge of Christianity through the earth, if it were for no other purpose, than to exalt the social state of man.

Here the appeal to fact is most conclusive. The fascinating descriptions of the simplicity, purity, and happiness of many heathen nations, which the enemies of Christianity have so often delineated with exulting gratification, have always been proved, by the knowledge of the facts, to be the offspring of ignorance, of prejudice, or of falsehood; and wherever the Gospel has

been unknown, men, overwhelmed in the darkness of idolatry, have been debased in their morals, brutal in their pleasures, and cruel in their practices. And the more accurate investigation of the manners and customs of those nations, which have been considered as the most humane, gentle, and inoffensive, have always discovered, still more decidedly, that *the dark places of the earth are full of the habitations of cruelty.*

Such once was Britain! If such it be not now, whence this change?—from the influence of Christianity. It was the religion of the conquered, which civilized the barbarous nations that deluged Europe, in the overthrow of the Roman Empire; and soon united the conquerors and the conquered together, in the bonds of social harmony, and in a constantly improving state of civil order and Christian legislation. It is the light of Revelation alone, which, in some form or other, directly or indirectly, hath ever enlightened, civilized, or blessed mankind. And, in proportion as Christianity has diffused itself through any nation in a purer form, the standard of morals has been raised to a higher elevation: the civil, political, and moral state of society has approximated to its perfection; and the general happiness been promoted and secured.

Why then should Christianity ever be suspected of producing opposite effects; in contradiction to the uninterrupted experience of ages and generations? No! Were there no future state, no hope of immortality revealed in the Gospel, humanity and tender compassion to the present miserable state of man, would excite us to promulgate its moral code throughout the earth.

The Christian mind frequently contemplates, with delight, the salutary changes which would take place, in a disordered and distracted world, were but the Gospel universally known and generally received. It contemplates, with rapture, a time, which certainly will arrive, when the Gospel shall thus be known and received, and these salutary changes shall bless the world. Through that medium, which prophetic vision opens to the eye of faith, it views the various revolutions of times and of empires, leading to this grand and gratifying consummation—when *the* moral *wilderness shall become a fruitful field, and the desert rejoice and blossom as the rose: when the excellency of Carmel and of Sharon shall be given to it: when they shall see the glory of the Lord, and the excellency of our God.*

Shall we anticipate for a few moments some of these social and moral changes?

Then no longer, says the pious Christian, shall the innumerable tribes, the millions of wandering savages, rove the inhospitable wilderness, ignorant of every thing but sensual indulgence, and hardened to brutal ferocity; but, enlightened by the rays of truth and wisdom, softened to domestic tenderness and social virtues, they shall spread their peaceful habitations in the cultivated desert:—the partakers also, with us, of the influence and hopes of the Gospel.

No more shall the deified Ganges embrace, in its watery grave, the thousands and tens of thousands of devoted infants: nor the hand, not of the murderous assassin, but of the tender NURSE, or the tenderer MOTHER, devote the female offspring to death, the victim to the baleful influence of human vanity and pride. The peaceful waters of the baptismal font shall rather devote them to their Lord and ours; and consecrate a rising race, to people and to bless the nations.

No more shall the disconsolate and weeping widow be compelled, by a delusive superstition, or the fear of shame, to ascend the funeral pile of her departed husband; to surrender up her life with his, amidst the horrid shouts, that drown her feeble and dying cries: but, blessed with the hopes of the Gospel, with patient resig-

nation she shall submit to the decree of heaven, and wait a happier union with him whom she mourns, in the land where death shall be no more.

No more shall the idol, ponderous car of Juggernaut crush beneath its wheel the ignorant devotee, who thus sacrifices his body for the salvation of his soul. Nor shall the innumerable absurdities and cruelties, which pagan superstition has devised to appease its wrathful deities, deceive their miserable deluded votaries; exchanged for the milder doctrines, the more benevolent precepts, and the sure and sublimer hopes of the religion of Jesus.

No longer shall the rites of human sacrifice, which have slain their thousands and tens of thousands of mankind, stain the smoking altars with blood, when faith has once directed the anxious penitent to the GREAT SACRIFICE, which *hath for ever taken away sin.*

Here the Christian stands; and triumphantly asks: "Is it not an act of more than human kindness, to offer these blessings, and innumerable others of a similar nature, inseparably connected with the reception of Christianity, to the Heathen World?" To aim at effecting such

changes, must surely be the act of the most noble benevolence: the system which can produce them, must be the BLESSER OF THE WORLD!

But we appeal to its enemies. We appeal again to fact.

The state of Christian Communities, compared with those which are destitute of the knowledge of Christianity, affords an incontrovertible proof of its benign influence. Nor can the various evils, which are observed in such communities, be justly attributed to the system which they profess, but to the defects of its professors. The candid observer will see the origin of those evils, in the opposing corrupt principles of human nature, and the consequently diminished influence of Christianity on the practice of those, whose judgments are overpowered by the convincing evidence of its truth.

But, how advantageous soever, these changes may be, in meliorating the social state of man, by the Christian they are considered as of very inferior moment, in comparison of those nobler blessings of Christianity, which affect the immortal soul, and rise into eternity. He considers Christianity as *the wisdom and the power*

of God; to restore a guilty creature, to the tenderest mercies and the highest favour of his Creator: to elevate mankind again, however degraded in vice and sunk in misery, to the renewed image of his Maker on earth, and to the perfection of created moral excellency in his presence above: or, in the language of Revelation, *to open their eyes, to bring them out of darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith which is in Christ Jesus.*

Christianity is a remedy for the state of man, as delineated in Scripture, and exhibited in the experience of all ages: as a fallen guilty creature, depraved in his heart, irregular in his passions, and under the usurped dominion of the prince of darkness. This we must never forget, if we would properly estimate the value of the Gospel. The evidences of this humiliating fact, forced themselves on the mind of some of the more enlightened heathen; who acknowledged the depraved condition of human nature, though they understood not its origin, its extent, or its cure. Their imperfect systems therefore of morality, or schools of philosophy, offered nothing for the relief of a guilty conscience; and very little, and that little totally inadequate, for the

improvement of the heart. *The world by wisdom knew not God,* when it pleased God, by the mystery of the cross, and *the foolishness of preaching, to save them that believed.* But the mystery of the cross, with the foolishness of preaching, soon triumphed over every obstacle, and the Gospel, in its first display, effected the most complete revolution in the sentiments, the tempers, and the conduct of those who received its message. And why? Because it was the instrument of God, accompanied by the influence of the Holy Ghost, enlightening the understanding, convincing the conscience, and renovating the heart. Hence, though offensive to corrupted nature, through its humiliating doctrine, it was found to be *the power of God unto salvation to all them who believed.* The same Gospel, with its accompanying power, will ever produce the same effect. But nothing less—nothing beside—will regenerate or save mankind.

As the Gospel is the glorious plan of the Eternal Jehovah, so to every enlightened mind it appears worthy of himself: since in it all the perfections of the Godhead are magnified, while the most satisfactory testimony of forgiving mercy is communicated to the trembling penitent. Here truth and justice still maintain their highest glory, and the most awful proofs of the

deep malignity of sin arise, from the very method which divine wisdom hath taken to bestow the abundance of divine grace. The guilty conscience finds hope, and *peace, and joy in believing*, through the all-sufficiency of the sacrifice—the infinity of the atonement—the complete redemption of the Lord our Saviour, in that wonderful preparation of divine love: and the pardoned sinner learns to reverence the holiness and majesty of the great Governor of the World. When the SON OF GOD, in the sacrifice of his cross, becomes the Redeemer of Mankind; when he bows his anointed head and dies, because *the Lord laid on Him the iniquity of us all;* the believer adores the justice of the lawgiver, in the sanctions of his holy law: he learns that sin shall not go unpunished, though resting, only by imputation, on the Son of his love; and thus beholds the highest exaltation of divine mercy, as, at the same time, the highest exaltation of divine justice! How awfully is his mind affected, at the Cross, with the malignity of his transgressions; while he beholds, in its solemn scenes, a heavenly sacrifice, a complete atonement,—and triumphs in the confidence of pardon, and everlasting deliverance!

These are the views, which, by the accompanying energies of the Spirit of God, begin to

raise the degenerated nature of man, out of the ruins of the fall. The doctrine of the Cross, thus understood, and received into the conscience and the heart, humbles and yet cheers the sinner; diffuses the most benign influence to rectify his passions, and to correct his vices; and affords a salutary and certain remedy for all the diseases of the mind. The knowledge of his Creator, of himself, and of a future state, which thus opens to his view, arising from the solemn transactions of the Cross, and enforced by them, becomes the principle of a new, a holy, and a heavenly life. The motives, the hopes, the objects which here present themselves to the mind are such, as cannot fail, when really believed, to influence and purify the heart. The obligations which the Gospel enforces, from an infinite series of divine philanthropy, displayed in the person, and consummated at the cross of Christ, are such as delightfully constrain the affections to the love of God. While its rich provision secures the sinner's pardon, and insures his title to the inheritance of glory, the sacred consciousness of such a heavenly possession ennobles and elevates the soul above the degrading influence of earthly passions, and exalts its affections beyond the various distracting scenes of earthly ambition, into the higher regions of peace, of purity, and of love. In a

word: *The grace of God, which bringeth salvation, teaches to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ.*

But the Gospel offers, what no other system ever did, or can offer:—a PERFECT EXAMPLE of all its precepts: the living copy of moral perfection, of consummate virtue, in the Man Christ Jesus. It thus presents to the believer, the most powerful and kindly persuasive argument to that holiness, which conforms the principles of the mind, the affections of the heart, and the practice of the life, to the will of God.

The Gospel, however, affords still more. For, as the religion of God, it is the testimony of the Spirit. His promised influences attend its administration, and render it *the power of God* unto the salvation of sinners, wherever its light is diffused, and its doctrines promulgated. Such was the power which attended its original declaration; nor ought our expectation to be less, IN ALL THINGS WHICH PERTAIN TO THE KNOWLEDGE OF SALVATION; since we have the same promises to rest on, and the same faithfulness is engaged to perform those promises, when-

ever, in obedience to our Lord and Master, we send or go forth *to preach this Gospel to every creature.* The promise of the Spirit, in his attending grace and influence, forms the distinguishing superiority of Christian Truth; and will ever distinguish it from all the theories of man, *as the power of God.*

Let us then, for a moment, suppose the Christian doctrine and precepts to have their full influence on the heart: and let us enquire what will be the result. Behold, the penitent is consoled with the confidence of pardon, and rejoices in the love of God! The Christian character is formed after the bright example of its Author. Faith, hope and love, with zeal and holy devotion, virtues purely Christian, inspire the heart. Meekness, humility, and purity of mind, virtues unknown but to Christianity, secure the peaceful and harmonious exercise of the relative and domestic duties. While justice, temperance, fortitude, and prudence, confirmed by the motives and obligations of the Gospel, adorn the social character, and ensure universal order and tranquillity.

Such is CHRISTIANITY!—Would not then the general diffusion of a system so transforming, attended with such a regenerating power, be a

general blessing to mankind? Its effects, indeed, at present are but partial and imperfect, interrupted by the corrupt propensities of a fallen nature; but, in proportion as its influence prevails, amidst all the opposing principles of human depravity, these happy results are even now beheld. Let its influence be universally experienced, and there will need no more, to realize the enchanting descriptions of the Prophets. The lion and the lamb, the leopard and the kid, will lie down together: the sword will be beaten into the ploughshare, and the spear into the pruning-hook: the furious passions, now rushing forward to destruction and slaughter, will no longer terrify and alarm the earth: refreshing peace, with triumphant exultation will spread its wings over the conflicting nations, and men will learn war no more. The happiness of earth, will then be the foretaste and the pledge of the happiness of heaven; and will run on, increasing and accumulating as it flows through time, till it shall be absorbed in the *exceeding great and eternal weight of glory!*

On these grounds, the Christian triumphs in the pre-eminent advantages of his dispensation; but, with holy philanthropy, would unfold to others the sources of his joy. "Christianity," says he, "is my wisdom, let it be my aim to

make others wise unto salvation. Christianity is my honour: gladly would I see the whole race of fallen sinners participating with me the dignity of its state. Christianity is my happiness: let that happiness be extended to all around. Christianity is the only solace of my mind, under all the trials of life and in the near view of death: Oh, Thou Heavenly Comforter, let the various sorrows of mankind be alleviated or removed by the consolations of thy heavenly doctrine."—Thus, surveying with commiserating pity the awful state of the heathen world, debased in superstition and cruelties, and sunk into pollution and wretchedness, the Christian longs to communicate the knowledge of his Redeemer, and of his salvation, to the utmost ends of the earth. He feels his sacred joy advanced to its highest pitch, in the assurance, that, in the fulness of time, *Men shall be blessed in* HIM, *all nations shall call* HIM *blessed.*—But we proceed to consider

III. WHAT ARE THE MEANS, IN THE CONNECTION OF CAUSES AND EVENTS, WHICH CHRISTIANS ARE CALLED ON TO USE IN ORDER TO WARRANT THEIR EXPECTATION OF THE ACCOMPLISHMENT OF THESE PREDICTED PURPOSES OF GOD.

As this subject has oftentimes before been

urged on you from this place, I will aim to be as concise as the subject will allow. It is my only wish, to renew some of those feelings of sacred ardour, which we have before felt so warmly kindling in our bosoms.

Here then let it be distinctly stated, that Christianity disclaims coercion. It knows no force, but the force of argument and of truth. It disdains all unnatural alliance with the fiery zeal of superstition; satisfied that its only legitimate weapon, is its own refulgent light. It confidently contends, however, for a community of rights with the dogmas of human invention. It claims the liberty and the opportunity of making known, to those who sit in darkness, its doctrines, its morals, and its blessings. It demands, with the authority of its Divine Author, the privilege of explaining the grounds on which it rests, the arguments by which it is supported, and the advantages by which it recommends itself to the attention of mankind. It is well assured, that, when its nature and its claims are fairly stated, and candidly compared with the immoralities and cruelties of the most humane superstition, it must carry conviction to the understanding, and, by the influence of that grace which is its promised attendant, renovate and

meliorate the heart: like those irradiating beams of light, the irresistible force of which no human power can impede; but whose benign force we welcome with gratitude, as scattering the delusive visions of the night, and bringing to observation the realities of nature, the objects of the day.

The peculiar means, then, which we are called on to use, for this purpose, are, doubtless, the same means as those, which were originally employed, in propagating the knowledge of Christ —the DISPERSION OF THE WORD OF GOD, and the PREACHING OF HIS TRUTH. *Go ye into all the world, and preach the Gospel to every creature,* is a standing precept to the Christian Church. For, *how shall they call on him, in whom they have not believed? how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher?* A Christian Missionary is, therefore, a necessary agent, in promulgating the doctrine of Christ. Such were the Evangelists of primitive times. An order eagerly embraced by those, whose love was the warmest, whose zeal was the most ardent, whose grace was the nost conspicuous, and whose talents and abilities for usefulness were the most eminent and commanding. These stood with Apostles,

the first in the glorious armies of the Lord: the first in dangers, in sufferings, and in labours; and the first, in estimation, in the Church of Christ.

The age of learned Christianity was not then arrived. But, alas! however excellent the attainment of human learning, however necessary for MANY in the present state of the Church, how little have all the attainments of literature effected, for the extension of genuine Christianity, in comparison of what was effected by that heavenly purity and patient zeal, that holy love and gentle meekness, that fortitude of hope and wisdom of divine illumination, which then so much better supplied its place! Had this piety and zeal continued, directing its powers to the enlightening of the heathen nations, *their sound* would literally *have soon gone out into all lands, and their words unto the ends of the world.* Remember then, my Christian Brethren, that, if the same effects are to be produced, the same tempers must be revived: instruments of the like description must again be sent forth to evangelize the nations: the same divine truth must be carried with the like heavenly simplicity and zeal to the ears of men, commended to their attention by similar purity, meekness, fortitude, and wisdom, in dependance upon the same in-

fluence of God the HOLY GHOST, to favour and prosper the attempt.

But where shall we look for such instruments as these? As yet, alas! they have been seen but thinly scattered through the Church of Christ. Few, very few have appeared with such talents and dispositions to occupy the missionary field. As the providence of God, however, appears, in the present time, to be opening extensive prospects, and calling forth to such great and honourable exertions, we will not, we ought not to despair. It seems suitable to the general dispensation of the wisdom and the power of God, having afforded opportunities unknown before, and disposed the hearts of his servants to contemplate them with delight and ardour, that he should, in his own time, raise up and adapt his agents to accomplish the design. Let us then especially employ that means, to which the Redeemer hath directed us: let us pray the Lord of the harvest, he who hath the hearts of all men in his hands, that he would form for himself, and send forth in his providence, such labourers, into a field so inconceivably extensive, and which now appears ripening for the harvest.

The various associations, which have lately

been formed, for the accomplishing of this mighty object, waiting for the grand event, of which prophecies, and promises, and providences concur to raise their expectation, have not been left altogether destitute of instruments, suitable instruments, for the work. They discern, laid by their hands, the foundation of a structure, which shall doubtless extend its basis, and rise into spiritual beauty and glory through all the earth. But patient expectation, unwearied activity, unabating zeal, zeal undismayed by apparent failure even in many of the most promising enterprizes, and especially prayer without ceasing, are the true characteristics of missionary exertions. The expectation, however, which is accompanied with the prayer of faith, shall never be ultimately disappointed. The Lord who can do it, will doubtless incline the hearts of many, and qualify them for the arduous and honourable work.

We, of this Society, wish to see the Missionary ardour kindling in our own Church, among some of its candidates for the ministerial office, who, being at present disengaged from the obligation, which the providence of God has imposed on others, in situations of usefulness, might justly esteem it their highest honour to be thus designated and employed.

Had the same opportunities of extensive usefulness been presented, had the same facilities of entering on them been afforded, had the same motives for engaging in them been advanced, to their elder Brethren, when unoccupied in such stations, I venture to believe that some of them would have welcomed the prospect with holy ardour; would have acknowledged with gratitude the hand of God, in placing before them such a field of labour and of honour; and would have answered to the call of providence, *Here am I, send me.* Their various and necessary engagements now detach them from the service; but their hearts, their counsels, and their prayers will attend those, who, in these times of most peculiar aspect, are stirred up to offer themselves to the work of the Lord; who concur with his providence, in the fulfilment of his promise, to diffuse his Gospel through the earth.

But, while we lament the want of holy zeal and ardour in the Missionary Cause; yet it must be observed, that it is not every ebullition of zeal, which a wise man or a prudent society can countenance or encourage. The first effervescence of religious zeal has oftentimes quickly excited an ardour, which has as quickly subsided; and would frequently make men, ministers or missionaries, who would be found very inefficient

and unsuitable in the course of trial. It is not every David, who is called to wield the sword of a Goliath. Nor was it said without reason by the Apostle, *not a novitiate, lest, being lifted up with pride, he fall into the snare of the devil.* When such novitiates in Christianity hastily deem themselves capable of wielding the mighty *sword of the Spirit,* when such infants in the Christian Life conceive their feeble shoulder able to sustain the weight of the most important function, little effect has been ultimately produced by a fervour so premature and unchastised. At this sacred calling, many of the holy Fathers of the Primitive Church trembled; and from this, conscious of the great responsibility of the cure of souls and the various difficulties, temptations, and dangers attending it, they modestly receded, till compelled by the voice of the Church itself and the evident Providence of God. The future exertions of this premature fervour have proved, even when it has been genuine in the main, that no peculiar influence of the Spirit of God, but too much of unholy confidence, has generated the equivocal flame. No great and powerful administration has, perhaps, ever been conducted in the Church, which has not had its gradual growth; when zeal and exertion have been matured by slow but sure experience, and patient observation in the ways of God. The zeal,

which is from heaven, will be patient, humble, modest, and self-denying: meekly submitting to the direction of superior piety, wisdom, and experience; and consonant with the suitable discharge of other acknowledged duties. It will wait with calm expectation, till the providence of God fulfil its most ardent desires, and conduct them forward to their accomplishment. These qualities are the best proofs of its heavenly origin. And such holy zeal will find the guiding hand of God toward its proper destination; his almighty power in its work, and his abundant blessing for its success.

Such is the sacred fervour, which we most devoutly wish, that the Great Head of the Church may inspire into the hearts of many. And could we see it arising among those, who are about to engage in the Sacred Function, it would indeed animate our expectations of success. We might then reasonably hope to meet the various stations of Missionary Labour, which now open before us, with suitable labourers, to the diffusive benefit of mankind, and the salvation of innumerable immortal souls. Such we would most cheerfully receive under the patronage of this Society, and encourage their holy ardour.

"Go forth," we say, "ye devoted servants of

the Lord, prepared by his SPIRIT, and called by his Providence. Go forth, to bear the name of your Divine Master, the doctrines of his Cross, the blessings of his Salvation, to distant nations. Point out to them their ruin, their guilt, and their misery; but point them to the all-sufficient remedy of God. Many of them are waiting your message with earnest expectation; and the HOLY SPIRIT of promise is waiting to put honour on the sacred testimony of Jesus, in the salvation of sinful men. You have the promise of his presence, protection, and blessing. Go forth. Our hearts shall be with you: our funds shall willingly support you: our prayers shall follow you through every labour of love. The eyes of the Church are fixed on you, as her dearest hope: the eyes of holy angels anticipate your success with heavenly joy: the eyes of your Master delight to look on you, for your security and consolation; and your work shall be its own reward. Thousands and tens of thousands, in successive ages, shall reap the benefit of your initiatory labours, in social order, Christian privileges, and immortal hopes. The glorious work shall go forward, progressive to the end of time, softening the miseries of the world, till it be consummated in eternal glory. Then thousands, yet unborn, shall join to bless Him, *who loved them, and redeemed them unto God by his blood:* and to adore

the grace, which inspired your hearts to be the messengers of his love, and made your zeal the happy means of bringing them from the Kingdom of Satan, among the innumerable multitude out of every nation, kindred, and tongue, to surround the Throne of Glory."

The Society at large, united for the purpose of promoting this great object, can only endeavour to prepare the means, provide the resources, adjust the materials, and await, in the patience of hope and the constancy of prayer, the gracious influence, which shall dispose and qualify its appointed messengers, to carry the tidings of peace and salvation to the world. We would be ready, when the prosperous gale of heavenly favour shall begin to breathe, to transmit the treasures of divine knowledge to distant shores, wherever it shall direct the way; to enrich the world with *the unsearchable riches of Christ.*

Though to the actual exercise of Missionary Labour, but few can obtain the honour of admission; yet in this department of the glorious cause, there are few but may find some employment. A department equally necessary, as a part of the grand whole, though by far less honourable than the post of danger, and the field of labour. We sit at home, in the enjoyment of domestic ease,

of social comforts, and of civil privileges; while, comparatively, but a small portion of our time, our talents, or our exertions will suffice, to aid, by our counsel or our labour, the progress of the Missionary Cause. How much less excusable, then, will be our indifference and supineness, if we do not most cordially unite, with our Brethren, to the utmost of our abilities, as the providence of God shall call, in the management of its important concerns!

Such, indeed, are the increasing views, and the calls for extended operation in this Society, that it begins to claim the decided attention of all who are connected with it. And we trust that all, and each, in their several departments, as its means of exertion and its prospects of usefulness more and more unfold, will begin to feel an increasing interest in its prosperity. A "Summary View of the Designs and Proceedings of the Society," just published by the Committee, will afford to every attentive reader, such a view of this part of the subject, as will discover the increasing necessity of the combined exertions, and of the united talent and zeal of all its members.

Let those, then, to whom Providence hath granted the opportunity, exert themselves to

increase its patronage. Let them endeavour to engage still further talent, ability, and interest, to aid in prosecuting its opening plans. Then shall the Society be enabled to enter, with reasonable hope of support, on the varied fields of labour which present themselves; provided with sufficient and effective wisdom and energy, under the divine blessing, to attend to the multiplied objects, and to conduct with cheerful assiduity the multiplied departments, in such an extensive, and still extending plan of universal benevolence.

For the same reason as we call on the wise, the powerful, and the active, to communicate their counsel and their aid; we must call also on the affluent to increase the funds of the Institution, by larger and more liberal donations.

There is, perhaps, no species of benevolent design, which requires such ample and liberal support; and it is certain there is none, which so well deserves it. The object before us embraces all that is GREAT and GOOD in time and in eternity; the present welfare and the eternal salvation of the thousand millions of the present race of man, and the thousands of millions which shall succeed in progressive order to the end of time.

However feeble the initiatory efforts of such Institutions, without those initiatory efforts no general effects can ever be expected. However small the beginnings, without those beginnings no grand end can ever be produced. Remember that the silver and the gold are HIS, whose cause we now endeavour to promote. He can augment or diminish your stores, as he pleases. But, in a little time, none of all your treasures will remain with you, but that part of them, which you have thus, in some way or other, put into the treasury of the Lord. Here it will be secured in the remembrance of his loving-kindness, till it be exchanged for the everlasting riches of His Glory!

I cannot persuade myself to urge on you, with any length of argument, those obligations, which, if you possess any love to your Divine Master, if you have any knowledge of his salvation or any experience of his blessings, you will so readily and cheerfully acknowledge. When the cause of GOD—when the cause of HIM whose *grace you know—who though he was rich* in all the Names, Attributes, Works, and Worship of JEHOVAH, *yet for our sakes became poor*, in all the poverty of the sinful sons of men——when the cause of thousands of millions of our fellow-creatures, in their present welfare and eternal salva-

tion, is the cause which we plead, it would argue a base suspicion of the reality of your Christian profession, if we did not anticipate the utmost exertions of your liberality.

Let me rather compassionate the feelings of those, who, placed in the ranks of humble poverty, though burning with equal zeal to promote the cause of the Redeemer, whom they love, and the welfare of mankind, whom they pity, are compelled to drop the TEAR OF REGRET, instead of the LIBERAL DONATION. Ye cannot communicate pecuniary aid; but, ye poor of the flock, we claim, we solicit, we value your prayers. If they attend the WIDOW'S MITE, we shall receive that mite with peculiar gratification. But, though unattended by any thing but the tear of sympathy to man and of gratitude to God, think not that they are too mean a gift, when conscious that you have no gift beside; for, *the effectual fervent prayer of a righteous man availeth much.* Prayer has often effected more than the combined wisdom, riches, or exertions of the most intelligent or laborious; for it has brought down the divine blessing on those exertions, has secured to them the direction of heavenly wisdom, and has thus conducted them to the consummation which they have so ardently desired. If each then, in his separate department, shall candidly examine,

what the providence of God hath prescribed for him, of influence or of counsel, of labour or of liberality, toward this greatest of all causes, with a sincere desire of complying with the will of his Lord, by cordial co-operation with his Christian Brethren, in the peculiar work which his situation and circumstances require of him, we may hope for effectual exertions, liberal support, and under the divine blessing an enlarged success. The widely extended field of Missionary Labours will soon be diligently occupied, and through the prayer of the Church, we trust, abundantly blessed with heavenly influence; and the time will evidently be drawing nigh, when *Men shall be blessed in* HIM, when *all nations shall call* HIM *blessed!*

It only remains now to bring forward

IV. SOME OF THOSE PECULIAR GROUNDS OF HOPE, WHICH MAY ENCOURAGE OUR EXERTIONS IN THE PRESENT TIMES, TO DIFFUSE THE KNOWLEDGE OF CHRISTIANITY THROUGH THE EARTH.

Though I ought to apologize for having detained your attention so long, I cannot dismiss the subject, without offering a few hints on those encouraging circumstances, which in the few last years have opened on us in a manner

the most gratifying, as well as the most uncommon.

Let the point of duty be clearly established; and, in this alone, the Christian will find his motive and encouragement to action. But, the point of duty, though now plain and self-evident, is by no means the solitary encouragement, in the present time, to the devoted Missionary, or to us.

We might branch forth this part of our subject into a variety of particulars, but two general views will include our purpose—

The ASPECT OF PROVIDENCES—connected with the TENOUR OF THE PROMISES.

Here a field of observation opens before me, which I most devoutly wish, that I had time or ability to pursue. A right and comprehensive view of these two subjects, would surely remove the remaining indisposition of the Christian World, and rouse to ardour the hitherto too dormant spirit of Missionary zeal. The hopes, which on these grounds we may justly entertain, may well inspire to fortitude, and urge to perseverance. How far, as a Society, we may be favoured in aiding the accomplish-

ment of the great object; how far, as individuals, our eyes may see the day of universal light and glory; is known only to him, who sees the end from the beginning. Slow may be its progress: its perfection is sure. And, as yet,

I. The ASPECT OF PROVIDENCES declares its dawn, or rather its approaching lustre—Impediments are yielding—Prejudices are melting away—An unusual fervour of united and holy zeal is kindled—General expectation is excited—And the actual work is begun on the earth.—

Are not these the usual presages of the fulfilment of the divine predictions?

1. *Impediments are yielding.*

Attempts have been made, and purposes effected, which, a few years ago, would have been deemed chimerical. These attempts, if they have done no more, have at least led to extensive enquiry, and have discovered where Missionary Labours are most necessary, where they would be most welcome, and where the most promising appearances encourage our benevolent hopes. In this enquiry, the East and the West, the North and the South, have opened fields of Missionary Labour unknown before. Various parts of India and Africa are seen actually directing

their eyes to us; or rather let us say, in the language of the Prophetic Psalmist, *stretching out their hands to the Lord:* while the distant Isles are silently waiting for Christian Missionaries to reap the extended harvest.

The once oppressed and desolated coast of Western Africa, so long insulted by the cupidity, enslaved by the cruelty, or degraded through the immoralities of men called Christians, now sees more than a hundred of her children, no longer dreading the insidious snares of the watchful slave-dealer, under the Christian Instruction of the Missionaries of this Society. Most of these are capable of reading those *holy Scriptures, which are able to make them wise unto salvation.* Accustomed to Christian habits and manners, they already join the domestic circle, while reading the word of life, unite in the language of prayer, or lift their infant voices in the praises of their and our Redeemer.

One of these Missionaries is now among you, with one of the sable children of their family, come to bring us the gratifying and encouraging information. He would tell you, if the custom of such a place as this permitted him, that hundreds more of the children of this once injured and oppressed race of men, now wait admission

among them, or would readily be committed to their care, for the purpose of Christian Instruction, in what they call "THE WHITE MAN'S BOOK," what we call the BOOK OF GOD, the Bible. And such is the laxity of their superstition, that they feel no objection to their becoming Christians, nor any desire afterwards to withdraw them from the profession of Christianity. As many of these are the children of their Chiefs, may we not indulge the pleasing hope of beholding by them the most important changes produced, in the civil state and general manners of the country? Such has been the expectation decidedly expressed by some of the most intelligent observers among themselves; while the Christian hopes, that still more noble purposes will be effected in extending the Kingdom of the Redeemer. How pleasing the prospect,—when, a few years ago, no hope of such beginnings could have been reasonably entertained! But the British Legislature has wisely removed the impediments, by the abolition of the nefarious and destructive Slave Trade; and has thus opened the way for social order, and the light and influence of the glorious Gospel. FIVE pounds a year is sufficient for the support and education of one of these children—Surely I hear some of you say —"I will increase my intended liberality. I will adopt one or more of this sable race, and commit

them to the care of this Society, and its Christian Teachers—so small a portion of the wealth, which God hath bestowed on me, shall not be withheld to redeem the injuries which Africa has suffered, to train up one or more of her infant race, and to promote the glory of my Redeemer in the welfare of her future sons."

It is earnestly to be wished, and from the known character and disposition of those, on whom the solemn charge will devolve, it is much to be hoped, that, in another of these regions, much greater facilities will be afforded, than have hitherto existed, for conveying the tidings of salvation, and extending the knowledge of Christianity, among many millions of the human race, now become the subjects and the tenants of the British Empire.

We most candidly and openly profess, that our only present want, is the want of men suited to the purpose, and of funds to support them. The Society dare not urge on any individual the assumption of the Missionary Character. They know that a Missionary must be made of God; disposed by his grace, and sent forth by his providence. But, when such facilities and opportunities are opening in the earth, and when the call of duty must be to some, they would

urge it on the ENQUIRY of every individual, "IS THAT CALL OF DUTY TO ME?" Let suitable Missionaries occupy the opening stations, and the Society will not indulge a suspicion, but that the liberality of the affluent will keep pace with the providential calls on its expenditure.

2. *Prejudices are melting away.*

Whatever doubts might formerly becloud the mind of the cautious and the timid, when the grand plans now in execution originated, they have already yielded to the force of facts, and the plainest evidence of the divine concurrence. Scarcely a Christian now doubts of the necessity: scarcely a Christian but now acknowledges the duty. Conviction has seized the unwilling; and the unreasonably cautious have cast off their timid prudence, and no longer hesitate to pronounce, *This hath God wrought!* Hence,

3. *An unusual fervour of united and holy zeal has been kindled, among all the denominations of Christians, directed to this one grand object, though in different ways—the Evangelizing of the World.*

The present century has opened with a new era of Christian Light; and, amidst the most

desolating wars, and under the most discouraging aspect of public affairs, has introduced with it, a hitherto unknown impulse of religious union, philanthropy, and zeal. While *judgment hath begun at the house of God*, the degenerated Christian Church; while the heaviest calamities have afflicted and oppressed the nations; while the oldest empires have been plucked from their very roots; amidst the general confusion has sprung up the Tree of Life, to spread its shade and to scatter its fruits over all the earth. While the darkest clouds have overspread the political horizon, through the solemn gloom has shot forth a ray of celestial light, presaging the dawn of that day, which shall *fill the whole earth with the glory of the Lord.*

The first motion of that religious fervour which, in an unusual manner, has marked the character of the present times, originated, as I apprehend, with the formation of Sunday Schools. The general attention to the diffusion of Christian Knowledge among ourselves, which was thus excited, naturally led the mind forward to further plans of extended benevolence. This, perhaps, though by a secret and unperceived influence, gave rise to various societies for the promoting of religion; while the same holy ardour, directing its views still further over the

face of the earth, originated different associations for the conversion of the heathen world.—A blaze of zeal, so sudden and so violent, could scarcely be expected to be permanent and effective. Watched, however, by the jealousy of its enemies, and suspected by the prudence of its friends, the holy impulse, instead of subsiding, as its enemies predicted, and as its friends had reason to apprehend, has progressively increased; and has exceeded in its effects the warmest expectations of its patrons, and deceived the willing forebodings of its adversaries. The Missionary Influence has spread with rapid progress through the earth, wherever the Christian Name is known. In Europe, in Asia, and in America, the same interest in the Missionary Cause has been excited, the bright example imitated, and similar exertions made—exertions, energetic when considered in the abstract, but feeble, indeed, in comparison of the many and increasing calls for Missionary Labour which now surround us.

The Society, for which I plead, has thought it best to pursue the same cause, in its own department, and in a distinct association: not from any hostile views to any other, but from a conviction, that the division of labour will facilitate the work, and bring into operation a mass of influence, the force of which could not other-

wise have been brought to bear on the same great object. We would pursue that object, in the way most agreeable to our views of scriptural discipline and worship; while we extend our individual assistance, our kindest sympathy, and our ardent prayers for success, to every similar undertaking, for the honour of our common Lord, and the salvation of our fellow-men.

Allow me here to turn aside, for a few moments, to admire the conduct and the wisdom of Divine Providence. It never, perhaps, was designed by the Great Head of the Church, that the PREACHER should be solitary, or the BIBLE be alone. The Bible, without a Preacher, may lie useless, disregarded, and unobserved. A Preacher, without the Bible, can scarcely hope for success. But the devoted Missionary, with the Bible in his hand, in the language of those whom he addresses, may, from the evidence of truth, and the influence of the SPIRIT, hope for an abundant harvest of converts to his Lord, *more than the dew drops of the morning*. Amidst the general and novel zeal, therefore, which has been excited for the interest of Christianity through the earth, the heavenly design of translating the Word of Life, and sending its sacred volume through all nations, people, and tongues, has occupied, in an uncommon and surprising

manner, the various denominations of the Christian Church, in this highly-favoured land.

Like the Prophet's cloud, small in its beginning, it hath already spread itself over many countries; and is still proceeding in its benign and generous course; dropping, as it passes, the fertilizing showers of heavenly doctrine. Like Ezekiel's waters, it has issued from the Sanctuary; and, gathering strength as it flows, has already become *a river to swim in;* and promises to diffuse itself into an ocean, unbounded but with the limits of the universal world. Like Daniel's *stone cut out without hands*, as unobserved in its origin, it has in the same manner diffused itself through the earth, to carry with it, the government of the King of Kings and Lord of Lords.

Since such a grand design could never be executed, but by the union of Christians of every denomination, such a union, in a manner unprecedented and unexpected, has been so cordially adopted, as to astonish the Christian World itself. To expect unanimity in points of either doctrine or discipline, would betray a great ignorance of the present state of human nature. And, without such unanimity, to amalgamate all parties into one mass, would not be union but

confusion. But surely we may, we ought, as Christians, to unite in this one great point, in which our common Christianity unites: we may, we ought to co-operate in this one great object, which is the common and the equal aim of all true Christians; and, when we unhappily divide, in circumstances of discipline or observances, to maintain *the unity of the Spirit in the bond of peace.*

This allusion to the British and Foreign Bible Society, will not, I trust, be deemed unsuitable to our present design: since its plans and its success are so essential to the prosperity of every Missionary Undertaking, that its foreign operations have met with commendation, even from those who have wished to check its domestic exertions; and the manifest blessing of Almighty God on its attempts has, together with other circumstances of providential dispensation, raised

4. *That unusual and general expectation, to which we before referred, in the Church at large, of the approaching diffusion of Christian Light, and the influence of Christian Principles through the earth.*

It may here be remarked, that this has generally been the method of Divine Providence, when about to accomplish some great event. The excited expectation of the Church, has excited

its more ardent prayer; and the prayer of faith has been answered with the expected blessing.

If, in the present times, we are deceived in our expectations, we are deceived by the most encouraging appearances, and by prospects of the most imposing nature. We might humbly ask, "Can it be the purpose of God, to raise such a spirit of Christian enterprize and ardour, when he has no corresponding object to accomplish? Can it be his design, to excite such holy expectations, in order to disappoint and to deceive them? On the contrary, the tenour of the divine dispensations, in former times, encourages the holy wishes and hopes of his Church: and excites a confidence, that his Providence is preparing a way for the progress of his Gospel; for the consummation of his Prophecies; and for the fulfilment of his Promises. But,

5. The work is actually begun.

The morning star has arisen, the precursor of the rising sun.

The "Society for promoting Christian Knowledge," the parent of missions in this country, has indeed long been labouring with considerable success in the Missionary Cause; and has employed men, whose memory will ever be held

in admiration in the Christian World—men, who, by their zeal, their piety, and their perseverance, have laid the foundation of evangelizing the East; and have begun a work, which we pray God to conduct to its consummation, by men like themselves! The pious and patient Moravian has long pursued his quiet and undeviating course, to diffuse the light of divine truth, through the darkest corners of the North and of the South. Other Societies, in their own peculiar spheres, have followed the example, with a common share in the divine blessing.

But, it must be acknowledged, that it has been left to the beginning of the present century—a time, which may, perhaps through all future ages, mark a most distinguished era in the Christian Church—to rouse the general ardour of Christian Philanthropy, and to unite the various denominations of Christians in this work of the Lord. God has evidently given his blessing to their varied exertions: and seems thus to intimate to us, how little regard he pays to our so cherished distinctions; while he calls us to a closer union of brotherly love and charity.

I venerate the Episcopal Church of the United Empire. I glory to belong to its communion. I conceive it to be more conformable, in its fun-

damental constitution, to apostolic order and the primitive discipline of the Church, than any other. I wish most cordially to promote its peculiar success; convinced that a universal adherence to its doctrines, a holy use of its primitive and devotional liturgy, and a mild exercise of its discipline, would tend most to the glory of the Redeemer, and the welfare of men. Without any controversy, in former times, the Episcopal Church of England shone forth as a praise in all the earth; and may thus, if she please, maintain her superiority, continue her holy dignity, and rise to more extended usefulness. But is it necessary to unchristianize other churches, to exalt our own? Where GOD is SEEN to work, WE would not dare to oppose. If others ARE casting out devils in the name of Christ, we would not venture to forbid them, because they follow not with us. If it please Him, who doeth what seemeth good to him in heaven and in earth, to give a part of his work, in evangelizing the world, into the hands of other denominations of Christians, we would not be found among those, who dispute his sovereignty, or who murmur at his appointment. Rather let us excite one another to holy ardour, to pious emulation, and to increased exertions. If former attempts, have failed through jealousy and disunion; let us try what attempts, conducted in the union of the Spirit, will effect.

If old methods have been found inadequate; let us seek after new methods, which may appear to promise success, provided only that they be prudent, legitimate, and wise. Let every one, in his own department, as thus most effectually securing the most extended influence, pursue that work of benevolence toward his fellow-sinners, in which the most diligent pursuit and the utmost exertion of ability, will still leave much to be desired, and much to be done, by all. Thus, co-operating in the work of the Lord, we may well commit the interest of our own particular churches to the protection of Him, who will never fail his people. Are we persuaded in our own minds, that our particular churches are formed on principles most suited to his appointment? then we may be confident, that, in such proportion, they will meet with his peculiar favour and protection; and therefore cannot fail, in an equal proportion, of security and success. Shall the devout lover of the interest of the Redeemer wish for more?

Nor let us be discouraged, if some of our most promising undertakings should fail of the success, which we prematurely anticipated. Our designs may be disappointed, but not his. While various objects and fields of labour, are opening in his providence, it is ours to purpose, to ar-

range, and to act, in humble dependance on his all-disposing wisdom. *In the morning let us sow the seed, and in the evening withhold not our hand; for we know not which shall prosper, either this or that, or whether both shall be alike good.* Let the patience of faith and the perseverance of hope, endure through every discouragement, for the end cannot be disappointed, since it is secured by

II. The faithful PROMISES of God. The nations shall be given to the Son. The heathen shall be his inheritance, and the utmost parts of the earth his possession. *The North shall give up, the South shall not keep back. They shall come from the East and from the West. And the Isles shall wait for his Law.* Then shall He be *the light of the Gentiles,* and God's *salvation to the ends of the earth.*—When the providence of God shall hasten to accomplish these prophetic declarations, then, *Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.* Then, though comparatively little the powers, feeble the instruments, and inadequate the exertions, the means which HE chooses to employ, however insufficient, shall become effective. *Not by* MIGHT *nor by* POWER, *but by my* SPIRIT, *saith the Lord of Hosts.* Then, shall *the tabernacle of David, which hath been thrown down, be again erected;*

and the return of the houses of Israel and of Judah, from their long apostacy and dispersion, unite with *the fulness of the Gentiles*. Then, *the glory of the Lord shall cover the earth, as the waters do the seas*. We hail, O God of Israel, the gleams of light, which have shot through the impenetrable darkness, so long surrounding thy ancient people. We trust, that the illustrious morning shall soon break forth, and spread itself over the tops of the mountains. Hasten it, O Lord, hasten it in its time!

On this view of our subject, scripture authorities would be endless. We know that we are engaged in a work of love, which concurs with the PROMISES of God, is encouraged by the present aspect of his PROVIDENCES, to which all the PROPHECIES relate, and in which all his Prophecies, Providences, and Promises shall be consummated. We are convinced that the blessing and the power are HIS. But human instruments are doubtless the means, which he will employ, to accomplish his designs. Let us then follow the path, as his providence opens it before us. Though moving slowly onward, through various impediments and frequently-disappointed expectations, we may be confident, that, in our humble sphere, we are carrying forward the grand plan, toward its final consummation.

Ye venerable Societies, which led the way to Missionary Labour, long before the Christian World in general felt its importance or awoke to exertion, GO FORWARD! and may the Great Head of his Church furnish you with many more labourers, such as the apostolic SCHWARTZ, the laborious GERICKE, and others their faithful associates in the Missionary Vineyard. We follow you, not as rivals, but as co-adjutors. May our Heavenly Master raise up both for you and for us Missionaries, of like piety, zeal, labour, and patient perseverance with theirs! May men of the same spirit, be every where sent forth by the Lord of the Harvest, and crowned with still greater success!

Ye various Associations of Christians, whose zeal for the honour of your Divine Master, whose love to his person and his cause, and whose pity to your fellow-sinners, have excited your attention to the noble object of evangelizing the world, we wish you success in the name of the Lord. Go FORWARD! and the Lord abundantly prosper your exertions.—Our united cause is glorious—its consummation is sure! The darkened nations shall behold the light of life. The impurity and cruelties of their varied superstitions shall yield to the purity and felicity of Gospel truth and grace. Thousands and tens

of thousands, yea millions of immortal spirits, shall be snatched *from the Kingdom of Satan, and translated into the Kingdom of* GOD'S *dear* SON. The Kingdom shall be the Lord's. All shall know Him. His peace shall be diffused through earth; and His glory be extended eternally above the heavens!

The Plant of Renown planted by his *providence* and his SPIRIT, perhaps by our hands, shall rise into the *Tree of Life*, shall spread its shade for protection over all the earth, and produce its continual fruits of abundant blessings, while its very leaves shall be for the healing of the nations. Innumerable multitudes yet unborn, shall sit beneath its shade, shall enjoy on earth its fruits of salvation, till it spread its everlasting glory over the Church, transplanted, with it, into the paradise of God above!

GLORIOUS IMMANUEL! our *Almighty Saviour!* and the *Prince of Peace!* thy Church waits, amidst all its discouragements, and through all thy providential delays, the fulfilment of thy promise:—it looks with longing expectation:—it hails with delight the providential intimations of the dawning of that day, when *Men shall be blessed in* THEE; when *all nations shall call* THEE *blessed!!* Amen and Amen.

REPORT

OF THE

COMMITTEE,

DELIVERED TO THE

ANNUAL MEETING,

HELD MAY 19, 1812,

AT THE NEW LONDON TAVERN, CHEAPSIDE.

REPORT,

&c.

THE Twelfth Year since the Institution of the Society being closed, your Committee will report the Proceedings of that Year.

The state of the SETTLEMENTS ON THE RIO PONGAS come first under notice.

On this subject, the Missionary Butscher, who has been desired to come over, on a visit to this country, and is now present (with one of the Native Youths under education in the Society's Schools), will confirm what had been previously transmitted to your Committee, in the Letters and Journals of the Missionaries. The increase of the Schools in that quarter, and some other circumstances, induced your Committee to invite Mr. Butscher to spend a short time in this country, that, by personal conference, they might more fully learn the state of the Mission, and might adopt the most promising plans for its stability and extension.

In the last Report, it was stated that thirty boys and twenty girls were under the instruction of the Missionaries. These have gradually increased to about one hundred and twenty*.

On the last Anniversary of the Society, Mr. Renner gathered sixty-nine children round him, the number being by that period so far increased, and addressed to them an affectionate discourse on the love which the Society, then assembled in London, had shewn to them, in feeding and clothing them, and sending teachers to lead them to know Jesus Christ, their Redeemer and Saviour. "Behold, Children," he said, "what privilege you enjoy beyond thousands of other Susoo children! We teach you to read, and many of you have learnt to read the Holy Bible. You are rather regardless, Children, at present, of the things which you read there: you read them, but they seem not yet to affect your hearts; and some of you even shew a dislike to reading, to prayer, and to exhortation. But we hope that the knowledge which you acquire now, will be the means in future of leading you to Jesus Christ. Time may come, when you may be brought sincerely to wish to save your

* The system of management and instruction, adopted by the Missionaries toward these children, will much interest the Society. See Appendix I.

souls from destruction—how sweet, how welcome will then be this Word of Life, and the doctrines of salvation to your immortal souls!"

Your Committee will direct that this good custom, of assembling the children, who are under the Society's protection, on the Anniversary of its meeting, for public worship and instruction, shall be constantly observed: as it adds not a little to the solemnity of this day, to reflect, that, while we are assembling to confirm one another's faith, and mutually to animate our zeal, this numerous little charge, from the divine blessing on which we hope for permanent and increasing spiritual good to Africa, is met to call down that blessing on us and on themselves, and to hear the words of everlasting life!

In the letter from which the above is extracted, dated Bashia, May 5, 1811, Mr. Renner says, "It gave us great pleasure to reflect on the manifold mercies of our good God, which have followed us since the last Anniversary. The number of our children has increased. They have improved greatly in learning. We have all been remarkably healthy the whole time; and have enjoyed outward tranquillity, and peace among ourselves. We cannot help but sing the

praises of our God, and acknowledge his gracious dealings toward us. Oh, that this his goodness might provoke us to more zeal and activity, to do what our hand findeth to do, and to work while it is called to-day, seeing the night cometh wherein no man can work!"

In the last Report, your Committee mentioned the favourable disposition of William Fernandez, chief on the Rio-Dembia, toward the Missionaries. The Missionaries Butscher and Wenzell visited him in February of last year. He is waiting, with anxiety, for the establishment of a school in his territory: and this step is become of the more importance, as he has within a short period greatly extended his authority, a district of about a hundred miles in circumference having acknowledged him as its Chief. On hearing of Mr. Butscher's visit to England, he expressed himself greatly disappointed at the delay which would be occasioned thereby in the establishment of his School, but added, "I cannot help it. I trust, however, that God will be with you, and bring you back in safety." He has authorized Mr. Butscher to state to the Society his willingness to transfer, for the use of a Mission, a sufficient spot of land in his territory for the erection of a Settlement.

Mr. Butscher, under date of Oct. 22, last, observes that William Fernandez is "become acquainted with a great chief in the Sulamah Country, which lies behind (to the South) of the Foolah Nation. Should a Settlement be established under his protection, I have no doubt," he adds, "but the Lord would open a way to the interior, for his cause: of which object I have never lost sight, since I came into this country; and, if God grant me health and permission, I shall certainly pursue that purpose which I long wished for, viz. to make a journey into the interior.

"But a friend might say: 'How will you go into the interior, since the Slave Trade is abolished? You are already reported, to a great distance, as a firm friend to the abolition of that trade: You know that your name has spread far in this respect; and, as they are in general great admirers of the Slave Trade, they will hardly suffer you to pass through their towns, especially as some of the Chiefs, and in particular the Foolah King, received presents from the traders to drive you out of the country. The people will scarcely notice you, if they do not persecute you, because your sentiments are pretty well known."

"These objections are certainly to be taken into consideration; but faith and prudence may conquer them all. Should I establish a school under the protection of William Fernandez I would immediately endeavour, through his means, to get children under my care, from one or two powerful Chiefs in the interior; and, when I have gained this point, then the path is open, just as it is in this quarter. Here we have children of several and considerable Chiefs, who are often at variance one with another, but we have free intercourse with every one, and they are glad to see us; and, whenever they see us, they will call their people together, and tell them, that one of the White Book-men, who has a child or children under his care, is come to see them, and that they should regard and protect him as the father of such children. This, I think, would also be the case, by visiting Chiefs in the interior."

The Society will remark, with thankfulness to Almighty God, the firm hold on the protection of the various Chiefs, which the instruction of their children continues to secure to the Missionaries; and the gradual access, which the establishment of the Schools is opening for them into the interior.

Mongè Hate, Chief on the North side of the Rio Pongas, whose son Bangu was the first scholar of the Missionaries, has behaved toward them with uniform kindness. He has sent two more boys to the Schools, and promises still more. He had lately paid a visit to Basnia to see his son, in whom he has great delight, and who "is indeed, say the Missionaries, "a faithful boy to us too!" How important may be the future consequences of such intercourse!

In the April of last year, Mr. Butscher paid a visit to John Pearce, Chief on the Rio-Nunis, who also, as is mentioned in the last Report, has two children in the Schools. He ordered his people to catch four good bulls as a present, which he sent over land to Bashia, about six days' journey. He promised to send more children to the School.

In June, Mr. Butscher was at Sierra Leone. Governor Maxwell wishing him to receive into the Society's Schools a few of the negro children, who had been taken in some Slave Smugglers, he received three boys and three girls, natives of the Congo river. Having decently clothed these poor children, he set out with them, on his return, by land, to Bashia. "As we were passing," he says, "through the Mandingo and Sumbia

Countries, the inhabitants were astonished that my family had thus encreased, admiring the cleanliness and the neat dress of the children. In passing through Mania, the Chief, who himself teaches a number of children in the Mahometan Religion, asked me, whence I got these children: pointing to those I had brought from Sierra Leone. I replied, I got them from Sierra Leone, and for such a purpose I took them. After which he made the following remarks: 'Mr. Butscher: I think certainly, that the world will turn now at once! The slaves, which are sold to the vessels, are now carried to Sierra Leone, and there made free. A little before the Abolition, you came into this country, and got acquainted with the Headmen, who gave you their children to teach them; and now you bring even such children from Sierra Leone, as have been slaves, and you will teach THEM! Now if all the children under your care learn the Book, and grow up with you, they will know and do your fashion; and this will certainly make an alteration in the country. But I think it is not good, if the slaves learn the Book; because I think, they will rise against their masters.' I told him that these children were as free as he or myself: but, supposing they were slaves, I would still teach them; being assured, that, if a slave learns the Book—or the will of God—and does

it, he will never rise against his master. On arguing with him on this subject, he could not contradict; but even promised to bring one of his own children to our school!"

Little success could be expected with the adults, on a coast where the Slave Trade had debased the minds and depraved the morals of the population. It is with the children, therefore, that the Society hopes, by the divine blessing, to succeed. The Missionaries have, accordingly, been instructed to occupy themselves principally with the young. As it is necessary to contribute, in part at least, toward the support of most of the hundred and twenty children now under their care, the Society allows *£5 per annum* for each child so circumstanced. The care of these children (most of whom were entrusted to the Missionaries for the express purpose of learning English and "White Man's Book") has prevented the Missionaries from making the progress in the native language which they might otherwise have made. They have, in consequence, hitherto done but little in the way of publicly addressing the native on the truths of the Gospel in their own tongue. Nor, indeed, is this much to be regretted: for the state of the native mind on that shore seems at present to be so unfavourable to any serious attention to Christianity, that

the Missionaries will probably gain ground more rapidly by a diligent care of the young, and thus raising friends to their views and cause, than by prematurely bringing Christian truth before the adult natives. Many sons of Native Chiefs are among their scholars; and the good effect of this circumstance, in attaching the parents to the Missionaries, has been manifested on several critical occasions.

The Missionaries themselves express the greatest confidence and the most lively hopes of success among the children. Schools are proposed to them in different parts, and these stations will be occupied now that their brethren, the Rev. Messrs. Wilhelm and Klein, are arrived at the Settlements. These brethren have been well instructed in the National System of Education, so happily establishing in this country; and are furnished with every thing necessary for organizing Schools in Africa on that admirable plan. The Society hopes, by these measures, in conjunction with other bodies, to remunerate Western Africa, in some small degree, for those flagrant wrongs which she has suffered from the cupidity of men calling themselves Christians.

The hopes of the Missionaries are grounded on the influence, which it pleases God already

to give to their instructions. On this subject they write:—" There is certainly much trouble in managing these children, so as they ought to be managed; and more severity must be used with them, than with children that have civilized parents. They are mostly brought up by their mothers, where they see and hear no good thing; and so it is hard to make them sing the praises of God with the same tongue, which was before employed in cursing and ill language. However, the change is remarkable in them, after they have been a while with us; and, in some measure, it may be said that they are reformed and like new creatures: and certainly we may even say, we have saved some from an untimely death, by their falling into our hands, and being led to virtue and morality, and impressed with the fear of God. Whatever may become of these children hereafter, only God knows: but, thus much we believe, that lasting impressions will be made on their hearts of what they learn, and see, and hear. Nor let the hope die, that we shall be the means of saving some of them. Their conduct, in general, and in a moral view, is as good as in any Christian School of that nature can be. Decency and morality are enforced so far as human efforts can enforce them, and vice suppressed whenever detected; and, till now, (it is our great comfort,) no particular

vice has sprung up among them, so as to grieve our hearts, or make us lament our undertaking. They are, to be sure, children of Adam, and by nature no good thing dwelleth in them; but unspeakable praise be to Him who is the chief Manager of our Salvation, that they are not worse; and as we altogether are but poor managers, it is by far better to cast the whole management of our children upon HIM, who expressly says, *Let the little Children come unto me, and forbid them not, for of such is the Kingdom of God,* and he will bless and manage them, so that they will find the way into his Kingdom in Heaven."

The Missionaries complain that the temporal concerns of the Mission, particularly the providing of food for their numerous family, divert them too much from their spiritual work. They have to collect their rice from the Begga Country, from Bramia, from the Rio Dembia, and other places. Nearly three months out of four, during the last dry season, of Mr. Butscher's time, were thus occupied. This inevitably interrupts the usual proceedings of the School; and obliges the Missionaries to look to the rainy season, which necessarily keeps them at home, as the season of greatest progress among the scholars. The Committee, in consequence, purpose to send with Mr.

Butscher on his return, several pious Laymen of the Lutheran Communion, who have been accustomed to farming or to useful mechanical trades. They are aware that such men will greatly subserve the interests of the Mission: while they will add but little to the expence of the Settlements, they will aid, in a variety of ways, in conciliating and civilizing the natives.

Under date of Oct. 30th last, Mr. Renner writes, "The Lord blesses us and our children with continual health, bestowing on us temporal and spiritual mercies. The rainy season this year was very favourable: and though we had sometimes gloomy days; yet they could not produce in us gloomy dispositions, because we had our full employment. We are very thankful to God when we see the rain moderate: for we are so situated, that, when much rain falls, our place is soon surrounded by a flood of water, as happened some years since, when about twenty lives were lost. This may take place when excessive rain falls for about a fortnight together, and a spring-tide occurs at the same time. Having now two houses full of children, and seeing the water increase at certain times, we feel always a little uneasy; for if our mud walls should stand two hours in water, they must inevitably fall, and all our lives be endangered."

In the last Report, your Committee mentioned, with pleasure, the exertions of Governor Columbine, (who has since departed this life), to suppress the smuggling trade in slaves. His successor, Governor Maxwell, pursues the same determined line of conduct: and your Committee cannot but hope, that these efforts, with the exertions of the African Institution and other friends to carry into full effect the late Act of the Legislature, will put an entire end on the western coast of Africa to this criminal trade.

On this subject, some interesting information is communicated by the Missionaries*.

The Missionaries Wilhelm and Klein, with Mrs. Klein, mentioned in the last Report as then waiting in London for a passage to Sierra Leone, did not leave town till Oct. 3. On the 28th of August, at an Open Committee, held for the purpose at this place, they were dismissed to their labours with the fervent blessings of the Members—Instructions from your Committee having been delivered to them, by the Secretary; and an affectionate and edifying Address, by their venerable teacher, Mr. Scott: to

* See Appendix II.

which Instructions and Address they made a feeling and Christian Reply*.

Detained by contrary winds, the Minerva, Captain Ford, on board of which vessel their passage was taken, could not proceed on her voyage till the 20th November. After touching at Madeira and Goree, they arrived safely and in good health at Sierra Leone, about midnight of Dec. 22 after a pleasant voyage. The owners of the Minerva, and Mr. Macmillan, their representative, who sailed in her, uniting in the views of the Society, Divine Worship was observed by the Missionaries during the voyage, morning and evening, and public service twice on Sundays; and Saturday afternoons were allowed to the sailors for mending and washing their clothes, that the Sunday might not, as is usual on shipboard, be taken up in those occupations.

On the 4th of January, Mr. Butscher joined them from the Rio Pongas, bringing the mournful account that Mrs. Wenzell, after being safely delivered of a boy, on the 21st of December, had caught cold, which brought on fever, and terminated in her death on the 28th.

* See Appendix III.

On the 20th of January, they arrived safely at Bashia; where they were cordially received by their brethren. They all held a meeting on the 25th, for imploring the divine favour and assistance: and dismissed their brother Butscher with their blessings and prayers; forming such arrangements till his expected return, as seemed best adapted for usefulness; the Missionary Wilhelm occupying Mr. Butscher's station in the school at Bashia, and Mr. and Mrs. Klein being settled with Mr. Wenzell. The Missionaries Wilhelm and Klein took with them to the Settlements a printing-press, a font of Roman types, and a quantity of printing paper; which will be employed in promoting the objects of the Mission.

The African Mission is thus laying its foundations deep and wide, in the instruction of a great number of native children; but, as it has been thought expedient to entrust that Mission to Ministers of the same communion, the Committee have applied to the conductors of the Seminary at Berlin for two more Lutheran Clergymen. Two Students have been, in consequence, taken under the Society's protection, named Schnarre and Rhenius. They are young men of promising talents and acquirements, and of serious piety. The Bishop of

Kœnigsberg having engaged to admit them to Holy Orders, they will afterwards come over by the first opportunity to this country; and will proceed, in due time, to strengthen the Mission in Africa.

A proposal has been made from some zealous friends in America, which is likely to be highly beneficial to the African Mission. It is ascertained that there are natives of the western coast of Africa scattered throughout the United States, who retain their mother-tongue, and have, since their residence in America, embraced the Gospel. Churches of Africans have been formed in Philadelphia, and other cities of America. One is established in Boston, under an African teacher: and it is reported that large numbers have become acquainted with divine truth in Savannah and its neighbourhood. It is proposed to select a few of the most prudent, sensible, and pious of these men—natives of some of the districts within reach of the Society's settlements—and to place them as Catechists under the direction of the Missionaries. Should any of them become qualified for the Christian Ministry, the Missionaries will have it in their power, according to the constitution of the Lutheran Church, to admit such persons to the exercise of the sacred office; as the Lutheran

Ministers in India, under the protection of the "Society for promoting Christian Knowledge," ordained the useful and eloquent native teacher Sattianaden. "What triumph of Christian principles," asks the friend in America, who makes this proposal, "can be imagined greater, than the propagation of the Gospel in injured Africa, whence so many wretched men have been dragged into slavery, by those very men themselves; who, having suffered under worldly cupidity, would become, on their return home as Christians, the best pledge which can be offered of a real change of sentiment in their former masters? Were Christian Africans commissioned by white men to proclaim to their benighted countrymen the glad tidings of freedom from sin through a Saviour, might we not expect that the light of the Gospel would shine with a brilliance tenfold greater than that with which it has yet shined? And would not the inhabitants of Africa behold an evidence, that Christians are at length imbibing the temper of Him, who *went about doing good*, and are become regardless of those distinctions which have so long severed the human family?"

An edition of the Arabic Scriptures, printed from the Arabic text in the Polyglott, having been recently published, in one volume quarto,

under the munificent patronage of the Bishop of Durham, the British and Foreign Bible Society, with its accustomed liberality, has granted thirty copies of the work, well bound in calf, to be either sold or given away, as may best answer the purposes of this Society. Your Committee have instructed the Missionaries to distribute these copies in such manner, as best to conciliate the regard of the natives who read Arabic, and value books in that language.

Mr. Dawes having represented, on this subject, that a few copies, splendidly bound in Morocco, with cases for their preservation, would be accounted inestimable presents by the King of Sulimah and other chieftains, your Committee purpose to comply with this suggestion when Mr. Butscher returns.

The Bible Society has granted a fresh supply of the Scriptures to the Colony, to such an extent that few or none of its inhabitants who can read the Word of God need to be destitute of it.

His Excellency Governor Maxwell, and the Chief Justice of the Colony, have shewn great kindness to the Missionaries. Your Committee

have presented to his Excellency a copy of the Society's Proceedings, and returned him their sincere thanks; requesting him to render such services to the interests of the Mission, as its nature and objects may appear to him to merit.

Mr. Nylander has continued to officiate, so far as his health, which has been but indifferent, would allow him, as Chaplain of the Colony of Sierra Leone. On the 5th of June he entered again into the marriage state, with a very respectable young woman, named Ann Beberith, who had been appointed school-mistress in the place of his first wife, and continues still in that office. His desire to enter on his work as a Missionary still continuing, your Committee directed him to remain for the present in the Colony, but to take every opportunity of cultivating an acquaintance with the Bullom people, manners, and language—with the view of becoming a Missionary to that nation as soon as circumstances shall allow. Your Committee are the more anxious that the Colony should not be left by the Society without a Chaplain, because there is a good prospect that it will be supplied with one from this country in no great length of time, which will leave Mr. Nylander at full liberty to pursue his first object.

From Africa, your Committee will pass to the LEVANT.

The revolutions on the Continent having ruined the ancient Romish Society "De propagandâ Fide," the Missions maintained by that body are dwindling away. The Society has received an interesting communication* on this subject from Dr. Naudi at Malta, who strongly urges it to send well-qualified men to carry the Gospel into the LEVANT and THROUGHOUT THE ARCHIPELAGO—where there are the most promising prospects of usefulness, in reviving decayed Christianity, and in instructing the Mahometans in the faith of Christ. Two or three zealous young Clergymen, willing to accommodate themselves to the customs of the East in respect to manners and dress, and who can speak the Greek or Arabic language, or both, would be the honoured instruments of confirming and propagating the doctrine of the Cross in countries dear to them as scholars from classical associations, and more dear to them as Christians from sacred! The Archbishop of Aleppo assured Dr. Naudi, that a well-qualified Missionary in the vicinity of his Diocese, might be the instrument of as much good as an Apostle! And a Greek Priest from Egypt often expressed to him his conviction,

* See Appendix IV.

that the Institution of the British and Foreign Bible Society was by heavenly inspiration. These and similar circumstances, with the eagerness with which an edition of the Ancient and Modern Greek Testament printed by the Bible Society has been received in the Levant, hold out the most encouraging prospects of success to zealous men. The Greek Christians seem to know little of the differences in point of doctrine which subsist between them and us; and prudent men would find, it is believed, no serious obstacle to their preaching to them the Gospel of our Lord Jesus Christ.

This correspondence with Dr. Naudi was opened through the means of Hugh Campbell Mair, Esq. a warm friend of the Society, who spent the winter of 1810 at Malta on account of his health, and returned thither again last autumn to pass another winter. Your Committee have received a communication from him since his return, wherein he states various circumstances which deeply impress your Committee with a sense of the importance of sending some duly qualified Clergymen without delay to the Levant: and your Committe hereby invite such men to offer themselves, and cannot but hope that it may please God to raise up some suitable instruments of his glory in this quarter of the world.

But your Committee have ever kept it anxiously in view, that the widest field of labour opened before them in the EAST.

Asia is supposed to contain from 500 to 600 millions of souls! All these, with a few exceptions, are either heathens, who know not God, or blind followers of the false prophet Mahomet. It is also matter of extreme regret, that the intercourse between them and nations called Christian has tended to confirm their prejudices against Christianity; the professors of which they have too often found to be distinguished by their rapacity, violence, and cruelty.

In the East, therefore, an almost boundless scene of usefulness presents itself to the whole Christian World.

The free and unlimited access which Great Britain has acquired by her arms to all the regions beyond the Cape of Good Hope, displays the grandest theatre ever offered to Christian exertions. The Missionary who devotes himself to the service of Christ among uncivilized men, has to encounter the slow and arduous labour of fixing their language, and then teaching it to these tribes, before they can read the wonderful works of God: but, throughout the East, two-

thirds perhaps of the whole human race are already so far civilized as to possess a written language, and yet remain ignorant of the way of salvation! Into many of these languages the Word of God is already translated, or is actually in the course of translation. Here, indeed, the fields are white unto the harvest! A young Clergyman, master of the Ethiopic, Persian, Arabic, or Syriac, of the Tamul, Cingalese, Bengalee, Hindostanee, or Malay, may take the Scriptures in his hand, and read them in their own tongue to millions of his fellow-men perishing for lack of that very knowledge! Or, if his heart is fixed on extending the savour of Christ's name still more widely, let him go forth and labour with those excellent men who devote their skill and their time to the transfusing the word of God into some of those languages—spoken and written by almost countless multitudes—which are not yet enriched by the Divine Word.

The Society will gladly take such men under its protection.

Before we pass on to India, a very interesting country, in the eastern part of Africa, arrests our attention. Mr. Bruce, and more recently Lord Valentia and Mr. Salte, have awakened much inquiry respecting ABYSSINIA. Christi-

anity, established there in the very earliest ages of the Church, has maintained its footing to this day. Copies of the Scriptures are now, however, become very rare, and are much mutilated—Christianity is reduced to a deplorable state—the Pagan tribes are making rapid inroads on the nation—and nothing seems so likely to revive that people as the re-invigorating of their religious knowledge and principles. The British and Foreign Bible Society are now taking steps, with the cordial co-operation of Lord Valentia, to procure an edition of the Scriptures in the language of Abyssinia. One or two Clergymen, conversant with the Ethiopic language, which they have sufficient means of cultivating in this country, would find ample and interesting employment among the Abyssinians; and might be able, perhaps, to open a communication into the interior of Africa, for the dispersion of the Arabic Scriptures and Tracts, by the caravans which regularly pass from Abyssinia to Darfur, and even to Tombuctoo.

An edition of the Arabic Scriptures has been mentioned, as recently published under the patronage of the Bishop of Durham. A new translation, however, better adapted for general acceptance wherever the Arabic language is

read, is now proceeding with all prudent dispatch in India, toward which the Society has contributed the sum of 500*l.* This, together with a new Persian translation of the Scriptures, may soon be expected, from the liberal protection of the British and Foreign Bible Society, and the zeal of the various friends in India.

Here, then, a new scene presents itself, before we reach India. The SHORES OF THE PERSIAN GULF, AND OF THE RED AND ARABIAN SEAS, accessible every where to British enterprise, will receive the word of life at our hands. And will no one offer himself, to be the messenger of these glad tidings? Does no learned, wise, and devoted servant of God long to renew that glorious day —when, reading and hearing what their forefathers once heard, many shall gather round him, and *say one to another—How hear we every man in our own tongue, wherein we were born! Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea—in Egypt—and Arabians—we do hear them speak in our tongues the wonderful Works of God.*

In the southern part of the Peninsula of India, MALABAR and TRAVANCORE invite the Christian Missionary to visit the ancient and venerable

CHURCH OF THE SYRIAN CHRISTIANS OF MALAYALA. The Rev. Dr. Kerr, late Senior Chaplain of the Presidency of Madras, was sent by that Government to examine into the state of the Syrian and other Churches. His Report, made to Lord William Bentinck, has been abundantly confirmed by the testimony of Colonel Macaulay, many years the Resident at Cochin, and by the subsequent Researches of the Rev. Dr. Buchanan. These ancient Syrian Christians trace the establishment of their Church to the preaching of the Apostle Thomas. They have maintained a regular Episcopal Succession from the earliest ages, and in all important points accord with the faith of the Primitive Church; and have not departed into those errors, which have infected the Syrian Roman Catholics. The Malayalim or Malabar tongue, is used throughout this region, and in this tongue the Scriptures are now printing at Bombay. A few learned, prudent, and zealous Clergymen would be received, as there is ground to hope, with open arms by this venerable Church. Their labours would tend, under the divine blessing, to revive and confirm the influence of the faith in that oppressed community; and might lead, ultimately, to a union between our Churches. No Christian surely can read Dr. Buchanan's interesting account of this Church, without feeling ardent affection toward its members.

In the Island of Ceylon a million and a half of natives are now under British authority, of whom perhaps nearly five hundred thousand are professed Christians. These nominal believers are the fruits of that care and zeal, with which the Dutch propagated Christianity wherever they established their power. They acted on the policy of preferring such natives as embraced Christianity to places of trust; wishing to insinuate thereby, into the minds of the natives, by imperceptible degrees, that respect for the professors of the Gospel, which is very rarely acquired against all the prejudices of inveterate habits and old institutions. It is alleged, and the allegation if true is unquestionably a ground of reproach to this country, that, on our conquest of Ceylon, such indifference was shewn toward the spiritual interests of the natives, that multitudes of them have been suffered to relapse into idolatry. And the greater part of them are little more than nominal Christians: nay, not a few avow themselves both Budhists and Christians, and are willing to be sworn as either in a Court of Justice! The refusal, indeed, of the Dutch Ministers to take the oaths of allegiance to this country, was a reasonable ground of withholding confidence from them; but a proper sense of our duty as a Christian State should surely have led to active measures for extending and perpetuating the

influence of the Gospel: and, sooner or later, unless this country awake to some just feeling of her obligations, have we not reason to fear that we shall be visited for our unfaithfulness and ingratitude?

His Majesty's Government has, indeed, discovered a laudable anxiety to remove, in some measure, this reproach from the country. Orders were long since sent out for the re-establishment of schools throughout the British dominions in Ceylon: and both there, and in the newly-acquired conquests in the Indian Seas, it will doubtless continue to act on the wise and liberal policy of countenancing every prudent attempt to extend the powerful dominion of true Christianity over our native subjects, and will sanction any man who shall conduct himself properly in pursuit of this object.

It is not, therefore, without reason, that strong hopes begin to be excited, that the Government of this country will soon feel itself called on to strengthen the British Empire in its foreign possessions, by establishing Christian Bishops in all suitable parts of its dominions. Various establishments under British authority are now adequate to the preparation of native youths and others, in all the learning requisite to an honourable

discharge of the Christian Ministry. In the High Seminary, for instance, at Columbo, a select number of natives are actually training for Christian Preachers: but by whom are they to be ordained? Unless admitted by the Lutheran Missionaries to holy orders, they must come over to this country, and that with no certainty of succeeding in the object of their voyage!

In Ceylon, the present authorities are not only favourable to the extension of Christianity, but zealous in this great cause. Sir Alexander Johnston, Chief Justice of the Island, the Hon. and Rev. Mr. Twisleton, principal Chaplain and Superintendant of the Schools, Lieut. Col. Molesworth, and others, are rendering every possible assistance to the diffusion of Christianity throughout the Island. The Tamul, Cingalese, and Malay, are the native languages spoken on the Island: and in these languages the Scriptures are now in part printed, and are proceeding to their completion, with all dispatch, under the care of the correspondents and friends of the British and Foreign Bible Society in India. A zealous Clergyman, directing his attention to one or more of these languages, each of which may be sufficiently acquired on the Island in a couple of years, might render incalculable service by promoting the publication and diffusion

of the Scriptures on the Island and elsewhere, and by drawing up and dispersing Religious Tracts in those tongues. Sir Alexander Johnston has already procured Bishop Porteus's Evidences of Christianity to be translated into Cingalese.

The state of Ceylon, therefore, calls loudly on the English Clergy for aid: and, at the same time, offers many inducements to their zeal. While there are but two English Clergymen, and three Missionaries, on the Island; while Protestant Churches are falling to decay for want of Ministers to occupy them; while five hundred thousand professed Christians are calling for instructors and pastors, and a million other natives offer, from the pliancy of their dispositions, much encouragement to the Christian Missionary; while the Scriptures are in the course of actual preparation in the languages of the Island and the neighbouring shores, and Government, and men in stations of influence and authority, ready to extend their favour and their aid to prudent and zealous men—shall no one feel his heart moved to enter on this field?

The conquest of Java has rendered Britain mistress of the whole MALAYAN ARCHIPELAGO. Multitudes of native Christians are scattered throughout these Islands, Into the Eastern

Malay, the Scriptures are already translated and printed, by the care of the Dutch; and they are now in the course of translation into the Western, by the care of the British. Clergymen settled in Prince of Wales's Island near the coast of Malacca, would possess incalculable opportunities of diffusing the knowledge of their Saviour's name. Into the languages of Java and Celebes, the Scriptures are not yet translated. These are now British Possessions; and we are bound, on every principle of duty and of policy, to communicate to their inhabitants the Word of Life. And such is the encouragement to make the attempt, that "the man," says Dr. Buchanan, "who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe." "No quarter of the globe," he observes, "promises to be more auspicious to Christian Missions than the Malayan Archipelago. In regard to the probable success of our endeavours, the Dutch have already shewn *what is practicable*. The natives are of different casts, and are a divided people. The communication is easy from island to island: our own ships are continually plying on their shores."

These and many other parts of the East, call loudly for our aid. The Committee have only to

wish that the interesting "Christian Researches in the East," published by one of their body, the Rev. Dr. Claudius Buchanan, may be the means of awakening many suitable persons to offer themselves for the service of Christ in the vast scene of Christian Labours which those Researches unfold!

The Society has, as yet, sent no labourers into this field. The access for Missionaries to the East has, indeed, been hitherto much restricted. On occasion, therefore, of a renewal of the East India Company's Charter, it became an object of primary importance with the Society, to secure to its Missionaries every proper facility of access to India, and protection while there.

Your Committee feel, that, while the Mercantile Classes throughout the Empire are urging, with earnestness, their claims to a share in the commerce of the East; every Briton, as a Christian, has a still higher object placed before him, and is now called on to come forward, with all the influence which he can exert, to secure to SIXTY MILLIONS OF BRITISH SUBJECTS IN INDIA the means of hearing the Word of Life.

No provision need to be asked of the Legislature, which can, in the remotest way, endanger

the peace or security of the Indian Territories: but such enactments should be obtained in the New Charter to be granted to the East India Company, as may provide, in the most wise and prudent manner, for the administration of Christian Ordinances to all the Christian Subjects of Britain throughout India, and for the announcing of the Word of Salvation to all her Heathen and Mahometan Subjects.

Britain is responsible to the Supreme Ruler for the use which she makes of that vast power entrusted to her in the East; and if she still continues to manifest that criminal indifference to the eternal interests of her Eastern Subjects, which has long marked the national conduct, there is the most serious reason to apprehend, from the usual course of the Providential Government of the World, that her Indian empire will become her curse and her ruin.

Every man, therefore, who feels the obligations under which Divine Providence has laid his country, and knows how to estimate her true interests, should employ all the influence which he possesses to secure to India, at this momentous juncture, all the advantages of Christianity.

The Company supports Chaplains at the prin-

cipal stations, and a very few zealous and sensible Missionaries are scattered over the Indian territories: but if the Company and the Nation would now secure the favour of Divine Providence in this awful crisis of British affairs, surely, as a Christian People, we are loudly called on to provide more amply for the spiritual wants of the European and Native Christians in the East, and to extend more widely the happy influence of the Christian Faith over the native mind.

Can any reflecting man read the Reports of the "Society for Promoting Christian Knowledge," without a deep conviction that it is our indispensable duty and our soundest wisdom, to plant such men as Swartz and Gericke, wherever British influence extends? Shall SIXTY MILLIONS OF HEATHEN SUBJECTS of the British Crown, nay, TENANTS and RETAINERS of the British Nation, shall they be abandoned to a cruel and debasing superstition, when prudent measures and holy men will, with the blessing of God, be the means of enlightening their minds, elevating their characters, attaching them to British interests, and everlastingly saving their souls? No measures of coercion are asked for: nor are they wanted: nor ought they to be employed. But let this nation now, as with one voice, assert its determination,

as a Christian Nation, to redeem its character—to repent of its past negligence and ingratitude—and to express its sense of the Divine Mercies toward it, by endeavouring wisely, but zealously, to communicate to its most distant dependencies, the Word of Life and Salvation.

Let the nation now resolve to act on the full spirit of the Resolution of its Representatives in Parliament, passed May 14th, 1793.

> "Resolved, That it is the opinion of this Committee, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British Dominions in India, and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

It being understood that the Charter would come under discussion in the present Session of Parliament, the attention of the Society was called to this subject by a Requisition* from some very respectable Members.

* See Appendix V.

In consequence of this Requisition, the Secretary summoned a Special Meeting of the Committee on the 21st of April; at which Meeting, William Wilberforce, Esq. M. P. one of the Governors being in the Chair, it was resolved to summon a Special General Meeting of the Society, to be held at this place, on the 24th of April.

At this Meeting about four hundred Gentlemen* being present, and the Right Hon. Lord Gambier, one of the Governors of the Society, in the Chair, the following Resolutions were passed:

Resolved unanimously, on the Motion of Henry Thornton, Esq. M. P. seconded by Wm. Wilberforce, Esq. M. P.——

"That it appearing to this Meeting, that a very numerous body of European and Native Christians are subject to the British Crown in India; and also, according to general estimation, upwards of Sixty Millions of Mahometans and Heathens—it is a duty incumbent on this Society, to exert itself

* For a report of the sentiments of some distinguished members of the Society, delivered at this Meeting, see Appendix VI.

in order to procure such provisions in the New Charter to be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian light and moral improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner."

Resolved, unanimously, on the Motion of the Right Hon. Lord Calthorpe, seconded by James Stephen, Esq. M. P.——

"That a Deputation of the Members of this Society be appointed to wait on his Majesty's Chancellor of the Exchequer, and the Earl of Buckinghamshire, the President of the Board of Controul, to solicit their support to the objects of the foregoing Resolution, and the honour of conferring with them on the means of attaining those objects, so far as this Society is concerned. And also that the Deputation be empowered to wait on any other of his Majesty's

Ministers, and on any of the Members of either House of Parliament to whom they may deem it expedient to apply."

Resolved, unanimously, on the Motion of Charles Noel Noel, Esq. M.P. seconded by T. R. Kemp, Esq. M. P.——

"That the Governors and Treasurer of this Society be a Deputation for the purposes mentioned in the foregoing Resolutions, and that they be empowered to avail themselves of the assistance of any other Member of the Society whom they may think proper."

The Deputation, appointed in these Resolutions, met accordingly; and, having conferred with His Majesty's late deeply-lamented Chancellor of the Exchequer and the President of the Board of Controul, will make a Report on the subject to the Society at this Meeting.

Before your Committee quit the subject of the East, they wish to remark that they acted without loss of time, in communicating to the Corresponding Committee at Calcutta the Resolution of the last Annual Meeting to allow 250*l.* per annum, to the very promising and

important measure of appointing Public Readers of the Scriptures in the market-places of the principal towns in the East.

In a letter, dated Calcutta, Dec. 11th, 1811, the Rev. David Brown acknowledges the receipt of this communication; and expresses the highest satisfaction on the adoption of the plan by the Society. "It is a plan," he observes, "that has been on my mind some years, and has been entirely approved by several judicious friends in different parts of India. I have employed what time I could spare in collecting information concerning its practicability and probable usefulness, and I have received abundant encouragement to proceed. I rejoice that the first stone of this building is laid by the Vote of your Society; and I trust it will be followed by many prayers to Him, whose blessing alone can ensure success.

"On receiving your letter I communicated its contents to several friends, particularly to the Serampore Missionaries, who are ready to cooperate with me in the fullest manner.

"When the plan has been thoroughly digested and carried into effect, I shall inform the

Society of all particulars; and when all is ready for the right management of the sum voted for its support, I shall draw for the amount authorized.

"Next to the reading of the Scriptures, the hearing of them read must be the greatest benefit and blessing to mankind. The Bible Society is providing for the one, and your Society has begun to provide for the other: they send forth the Scriptures, and such efforts as yours will make them vocal in all lands. Both will accomplish a glorious work; and will contribute, above all other means (except the conversion of the Jews), toward filling the earth with the knowledge of the Lord. May the Lord of Heaven and Earth prosper your Society, and give his blessing to your operations in the East!"

Mr. Brown also informs your Committee, that all the New Testament has been translated into Arabic by Sabat, and a great part of the Old: but that much time will be required to examine and perfect the translation. As soon as the translation is finished and printed, the Corresponding Committee at Calcutta will send home copies, to the amount of the 500*l.* formerly voted by the Society, for the use of Africa and the Mediterranean.

It may be proper to observe, that a Member of the Hon. the House of Commons noticed, in his place, the intention of the Society with respect to India; and expressed his disapprobation of the design, and his purpose to make a motion on the subject. The matter being again brought forward, on a subsequent day, it was stated in the House by Charles Grant, Esq. one of the Governors of the Society, that the Hon. Member had misconceived the views and object of the Society, in supposing that it was intended to exercise any degree of influence, either through the medium of authority, or the exhibition of particular names—that the plan was consentaneous to the customs of the Hindoos and Mahometans—and that no steps would be taken in furtherance of the plan but with the sanction of the local authorities: with which explanation the Hon. Member professing himself satisfied, no motion was submitted to the House.

Your Committee, in transmitting the Resolution of the last Annual Meeting to the Corresponding Committee at Calcutta, directed them not to act on the said Resolution, until they had first communicated it to the Government of Bengal, and received its sanction for such employment of Readers.

No communications have been received from New South Wales since the last Anniversary: your Committee are, therefore, not able to report any thing respecting the proposed Settlement on New Zealand*.

Mr. Norton and Mr. Greenwood have continued during the last year to pursue their studies, much to the satisfaction of their worthy teacher. Three other students are engaged, who will be placed under Mr. Scott's care in a few months.

As the concerns of the Society are now much enlarging; and it is become requisite to make

* Since the Report was read, Letters have been received from the Rev. S. Marsden, addressed to the Secretary, dated Parramatta, Nov. 19th and Nov. 20th, 1811. From these communications it appears that the Settlers are still actively and usefully employed at Parramatta, waiting for a favourable opportunity of entering on their design at New Zealand. Mr. Marsden confirms his former representations of the ill-usage inflicted by the Whaling Vessels on the natives of New Zealand, and of the noble character of that people, with the great expectations which may be justly formed of the progress of Civilization and Christianity among them. Duaterra had returned to New Zealand, to prepare the way for the Settlers, and to introduce those improvements into his country, of which his talents and acquirements render him fully capable. Mr. Marsden urges the establishment at Parramatta of a Seminary for the instruction of the natives of New Zealand in European knowledge and arts, and advises that Mr. Kendall and his family should immediately take their passage for New South Wales.

greater exertions for augmenting the funds, and more adequate arrangements for conducting its affairs; your Committee have carefully revised the Laws and Regulations of the Institution, and present them thus revised for the approbation of the Society.

It being one principal object of these revised Regulations to secure to the Society a more extended patronage; and it being determined by the first of these Regulations, that a President and Vice Presidents shall form a part of the body; your Committee recommend to the Society to request the Right Hon. Lord GAMBIER, to become its President, and the following Noblemen and Gentlemen to become Vice-Presidents of the Society:—*viz.*

THE RIGHT HON. EARL FERRERS.
THE RIGHT HON. LORD BARHAM.
THE RIGHT HON. LORD CALTHORPE.
THE RIGHT HON. LORD TEIGNMOUTH.
THE RIGHT HON. NICHOLAS VANSITTART, M. P.
SIR THOMAS BARING, BART. M. P.
SIR WILLIAM PEPPERELL, BART.
THOMAS BABINGTON, ESQ. M. P.
CHARLES GRANT, ESQ. M. P.
THOMAS READ KEMP, ESQ. M. P.
CHARLES NOEL NOEL, ESQ. M. P.
WILLIAM WILBERFORCE, ESQ. M. P.
SAMUEL THORNTON, ESQ. M. P.

HENRY HOARE, ESQ.
EDWARD PARRY, ESQ.
COLONEL MACAULAY.

And that the Committee be empowered to procure other suitable patronage.

Your Committee will close with an Appeal, in behalf of the Society, to the Ministers and other Members of the Established Church.

In the UNITED CHURCH OF ENGLAND AND IRELAND, two venerable Societies have long been engaged in the excellent design of propagating Christianity abroad: the "SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE," and that for "THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS:" but the efforts of these Societies have been limited to particular objects; the one having been formed with another view, and having only incidentally directed its attention to a few places in the Indian Peninsula, and the other having limited its exertions altogether to the British Colonies.

On all the Ministers and other Members of the Established Church, the Committee would, therefore, press the consideration that THIS IS THE ONLY SOCIETY IN THAT CHURCH, WHICH HAS FOR

ITS EXCLUSIVE OBJECT THE EVANGELIZING OF THE HEATHEN WORLD.

As a Church—the pillar and ground of the Protestant Faith—we have been too justly reproached with want of zeal for the diffusion of Christianity. The Church of Rome, with whatever mixture of secular motives, has done more to make known the name of Christ among the Heathen than all the professors of the Reformed Faith: and, of all the nations professing that faith, Great Britain has laboured far less in this great cause, in proportion to her means and opportunities, than any other state. While, therefore, other bodies of Christians among us are strenuously exerting themselves to remove this reproach from our land, let the UNITED CHURCH OF ENGLAND AND IRELAND assume that share in these exertions which becomes her! It was with the view of associating her members in this holy work, that the present Institution was formed.

On Christian Labourers the Society now calls. If already in Holy Orders, the way is open. The fields are now white unto the harvest. Labourers are wanted: and the Society will ensure to such labourers, as may be seen by its Regulations, every present and future support which can sa-

tisfy any mind devoted to the promoting of Christ's glory among the Heathen.

Young men not already in Holy Orders, if of suitable spirit and capacity, will be put under a course of education, and measures taken to procure them admission, when well qualified, into Holy Orders.

But there are not a few young men, who, having seriously given themselves up to the work of the ministry, are approaching the time when they will be admitted to the exercise of their sacred calling. These are more accessible to the influence of those grand views which animate the true Missionary, than such as have fixed their habits and formed their connexions. The Committee urge, therefore, such men to take this subject into serious consideration, with fervent prayer to Him to whose service by their very profession they entirely devote themselves.

It is obvious that the Society's increasing exertions cannot be supported without adequate funds. Your Committee, therefore, again urge on all Clergymen, in particular, who have at heart the extension of the Redeemer's Kingdom, to assist the Society in its designs: and they particularly request active friends to these designs

to become the Society's agents in their respective districts, for distributing the Reports and promoting and collecting contributions.

Christians, you are exhorted, in the name of Lord Jesus Christ, to unite with those who are endeavouring to remove the reproach of negligence from your country. The honour of your Divine Master demands it at your hands. To you the bread of life has been liberally dealt: learn to impart a portion of that bread to your perishing neighbour.

The obligation, which lies upon you to join in this sacred cause, is infinite. Your own ancestors, in this very Island, once worshipped dumb idols: they offered human sacrifices; yea, their sons and their daughters unto devils: they knew not the truth: they had not heard of the name of Jesus: they lived, they died, without hope, and without God. But, mark the contrast: you now are a favoured nation: your light is come: the glory of the Lord is risen upon you: all these heathen rites have ceased: the blood of the victim no longer flows: an established Christian Church lifts its venerable head: the pure Gospel is preached: ministers of the sanctuary, as heralds of salvation, proclaim mercy throughout the land—while civil and religious liberty

have grown up under the benign influence of the Gospel, that sacred tree, the leaves of which are for the healing of the nations.

CHRISTIANS! TO WHOM UNDER GOD DO YOU OWE ALL THESE BLESSINGS? YOU OWE THEM TO THAT MAN, WHO WAS THE FIRST MISSIONARY TO GREAT BRITAIN. HE CAME WITH HIS BIBLE AND HIS LIFE IN HIS HAND, READY TO BE OFFERED. He came with the love of God shed abroad in his heart, willing to die for His sake who had died for him; seeking not yours, but you; inspired with holy ambition to be the means of translating you from the kingdom of Satan into the kingdom of God's dear Son. He came supported by the ALMS of the Church, and the PRAYERS of all the faithful in Christ Jesus, who greatly longed for you in the bonds of the Gospel.

The obligation, which once was thus conferred on you, you are called on now to confer on others. Every blessing, which you now enjoy, whispers, *Freely you have received: freely give.* All the Church of Christ expects it. Nations yet in darkness, taught to regard your Island as the seat of religion, liberty, and wealth, expect this boon at your hands. Holy Angels, who rejoice over a sinner that repenteth, expect from your pious exertions an increase of their joy. The

Church triumphant now in glory, the spirits of the just made perfect, the goodly fellowship of the prophets, the noble army of martyrs, and the ambassadors of Christ, who once laboured in word and doctrine on earth, now look to you, *in these latter days*, by your zeal, liberality, and activity, to increase the number of the faithful; to collect the scattered sheep of the good Shepherd; to fulfil the object of their prophecies; to advance the good cause, for which they were ready to suffer the flames of martyrdom, and counted not their lives dear even unto death.

The benevolence of the English has often been applauded: the deaf, the dumb, the lame, the blind, the afflicted, the fatherless, the widow, have often made their appeal to you, and never in vain. But the cause which now solicits your charity is still more affecting. It is to save him who is ready to perish. It is, that the habitations of cruelty may become the dwellings of peace; that the wilderness and the solitary places of heathen darkness and superstition may be glad and rejoice in the tidings of salvation, and resound with the name of the Lord our Righteousness.

To Christians nothing more need be said, to point out their obligation to contribute to a de-

sign so excellent, as that of saving souls from death. If St. John could say to such as refused to relieve the bodily wants of their brethren, *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?* with how much greater force might this expostulation be addressed to such as refused to concur in alleviating their spiritual miseries!

The Committee will conclude in the animated and eloquent language of a passage which closes the official "Report of the Formation of the Cambridge Auxiliary Bible Society"—

"We cannot conclude this subject," it is observed, "without making two observations connected with the progress of the Bible Society.

"Great Britain now stands alone among the nations, with the wreck of Europe scattered at her feet: and, though the dangers of war have been imminent beyond all example of former times, yet it has pleased Providence to give her strength to resist all the efforts of her enemies, and to establish an empire co-extended with the bounds of the ocean. We are fully aware, that political greatness and extended dominion are no tests of Divine approbation: that nations

have been exalted only to the degrading office of executioners in the infliction of Divine vengeance; and, when their appointed course of war and devastation has been finished, they have, like Babylon, been swept away from the face of the earth. It is not, therefore, from political greatness and extended dominion, that we would augur any thing whatever in our own favour: but, from the dispositions which God has been pleased to put into our hearts, we humbly hope that our country has been exalted among the nations for nobler purposes; that the empire of Britain shall be an empire of mercy; and that no shore shall echo to the thunder of her power but what shall smile also under the blessings of her beneficence. Judging from the events passing around us, the *signs of the times*, is it presumptuous to indulge the humble and pious hope, that to Great Britain may be entrusted the high commission of making known the name of Jehovah to the whole earth; and, when she shall have faithfully performed this sacred office, and the period of her ministry shall have been terminated in the universal diffusion of Christianity, that then her work and labour of love may be *had in remembrance in the sight of the Lord*, and she may repose in peace, and blessing, and honour, till she sink in the conflagration of the world?

"Nor is our second observation wanting in reasonable grounds of hope, that we may thus found for our children an empire on the Rock of Ages. As we are assured by Him, whose name is Truth, that *a kingdom divided against itself cannot stand;* so, on the other hand, the spirit of conciliation and mutual benevolence, which is rapidly diffusing itself through all denominations of Christians in the land, seems especially to indicate the favour of Heaven toward the temporal as well as the spiritual interests of our country. And, when it pleases Almighty God thus to bind up the hearts of the nation, in the same bond of brotherly love and Christian charity, we trust with humble confidence, that, whatever chastisements his providence may deem necessary for our correction, we shall not greatly fall. We have now seen all denominations of Christians cordially uniting for the noblest of all purposes, and we cannot but hail it as the dawn of that day, when the dominion of charity shall be universal in the universal kingdom of Christ; of that day, when, according to the sure word of prophecy, *the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;* of that day, when *the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.*"

REPORT,

OF the Deputation of the "Society for Missions to Africa and the East," appointed at a Special General Meeting of the Society held April 24th, 1812.

The Deputation appointed to wait on his Majesty's Chancellor of the Exchequer, and on the Earl of Buckinghamshire, President of the Board of Controul, to solicit their support to the objects of a Resolution of the Society respecting the promotion of Christianity in the East,

Report that they have had interviews with those Members of his Majesty's Government, and have found them to be very favourable to the general objects, to which it was the duty of the Deputation to call their attention; though strongly impressed with a sense of the delicacy and prudence, with which measures for the attainment of those objects should be devised and executed.

Those measures are now under their consideration: but as there is no intention of proceeding to grant a New Charter to the East India Company this Year, your Deputation could not, at present, expect from his Majesty's Ministers a definitive plan.

Your Deputation will not fail to continue to watch over the business entrusted to them; and will make a further Report to the Society, as soon as it may be expedient.

(Signed)

GAMBIER.

May 9, 1812.

APPENDIX I.

(*See Page* 388.)

Account of the Society's Schools at Bashia, on the Rio Pongas.

THE boys have been chiefly under the care of the Missionary Butscher: they have eaten, slept, and lived in the same house with him.

They all rise at day-break; and, soon after, they go with a Captain appointed over them, to the brook, to wash themselves. Upon their return to the school-house, they are to range themselves up, and brother Butscher musters them, to see whether they have washed themselves clean, and how they are dressed. This being done, the Yard-bell * rings for prayer, and every one takes his seat. Those, who are able to read, take their Bibles; and one of them reads a chapter; which he must read fluently, being obliged to prepare himself for it. After that we go to prayer. Then the boys are to learn their tasks until school commences.

Four of the ransomed boys are, however, to go to work by turns, especially in beating out rice for our food, which occupies, on the average, six hours each day: for one week they work, and another week they go to school, and other four are to work. Some are appointed to keep the rooms clean, others to fetch water for the day. And the Captain appointed over them is to see that the work is properly done. One of the scholars, by turns, is every day appointed to keep guard in the yard, to prevent strangers from stealing; and to give report of what may happen, while we are at school. Another trusty boy measures out the rice for breakfast and dinner, which is about a bushel and a half per day. Other little jobs of various kinds are to

* This bell was bought in Carcandy. It is of a considerable size, and cost £15. but it is of great service in the Settlement.

be done by the boys, when school-time is over. At times, half of the scholars are employed; as for instance, when the garden wants weeding, or the yard to be cleaned: and, perhaps the next day, the other half of them take their places. They are not put to any hard work; except that the stout ones have sometimes to pull the canoe, when we are obliged to go up or down the river, which frequently happens, but seldom for pleasure's sake. School is always held before breakfast, for the first classes of both sexes: when they are taught English Grammar and Geography, and write Letters dictated to them. At nine o'clock there is breakfast; of which the bell gives notice to the children. There they get their rice and palm-oil; and, at dinner-time, rice and beef, or palaver-sauce, or fish, or also palm-oil again; so as we have it.

After breakfast is over, they have again their tasks to learn; and we ourselves have sometimes various necessary employments. Brother Renner has before and after breakfast, to buy the small articles which the natives bring for sale; and, at the same time, he minds also those of the children who are indisposed. He is the Doctor of the house.

At ten o'clock the bell rings for school. We begin with singing a hymn or psalm. One of the boys then repeats the Lord's Prayer: a chapter in the Bible is read; each taking one, two, or three verses, till the chapter is finished. This done, the task, which is learnt by heart, is heard; and the Captains (three of them) repeat it first. If they have learnt it well themselves, they proceed to their respective classes: one, to the second class; another, to the third class; and the third, to the fourth class—to hear their appointed tasks; while the tutor hears the rest of the first class. These assistants, after they have done, bring report of such boys, as do not know their lessons; and such boys come and fetch payment for every word which they do not know. Then they get their tasks for the next day: some have to learn two or three verses; others, about twenty words of two or three syllables. Then the first class spells one column in the spelling-book: the assistants first, and then they step out to their respective classes to hear

them spell, while the first is going on in spelling under notice of the tutor. Nearly the same rules are observed with the girls; and Brother Renner is with them, and corrects them when there is any default. After spelling is finished, the slates are taken, thirty-two in all. One boy has gone through "Arithmetic made Easy," and is now in "Tutor's Assistant:" eight are in compounds: and the rest in multiplication, division, &c.

When these four hours have been spent in the school, (which we know without a watch, by getting very hungry, and sometimes almost faint,) we conclude by reading a chapter; in which all join who can read; and, having sung a hymn and repeated the Lord's Prayer, we depart.

At three o'clock is dinner-time. After dinner is play-time; or they are variously employed. Toward evening they write or work out their examples of arithmetic, the first class on paper, and the rest on slates, for evening examination. Sometimes Brother Butscher goes after dinner with them to take a walk into the country, of which they are very fond, particularly when the fruits are ripe in the bushes. At seven the bell gives notice for evening prayer; where likewise one boy is to read a chapter, and Brother Butscher prays with them. Afterwards he examines their tasks of writing and arithmetic, and concludes with reading and explaining to them some part of the Scripture. About nine o'clock all is done; and then most of them go to bed: some sit up, and exercise themselves in reading as long as they please.

On Sundays, after the Afternoon Service, the Sunday School begins.

In the Female House, similar regulations are observed. Mr. and Mrs. Renner have the chief management of the girls: they likewise eat, sleep, and live in the same house. The females, after getting up in the morning, read, spell, are catechised, and go through the addition and multiplication tables: then the bell is rung for prayer, and one of them reads a chapter out of the Bible. When prayer is over, they take their sew-

ing work till breakfast, except those who go to the morning school. In that house we have our breakfast a little before nine o'clock; and then the girls theirs. The school girls have tea; and, at dinner, meat or whatever we have, after we have done; so that they have a better table than the boys. Before and after school, they have their sewing work; and, occasionally, toward evening, they take a walk with Mrs. Renner into the country. After tea, till eight o'clock, they have their daily and Sunday's task to learn: then the bell calls to prayer; and, having committed themselves to God for the night, all march to bed. Girls, who belong to the Settlement and others not belonging to it, are variously employed: Some are appointed to wash and iron our cloaths; others to wash the boys' and girls' cloaths, on some appointed days: some wait at the table, and keep the house clean: others have to beat rice; and others assist in cooking for both houses: but none of the school girls are thus employed.

Mrs. Renner has likewise her full employment. She sees that the girls are kept clean in their dress; has to cut out and shew them how to cut out their own cloaths; and to keep the lazy ones to their needles, to talk with them, and to correct them, as they may deserve.

We are aware that keeping school twice each day, would be more advantageous to the children than once only: but our local circumstances will not permit it. External affairs are very often so pressing, that only one of us can attend the School, which is not advantageous for the scholars; and, at times, both are so variously engaged, that the School has not its regular attendance.

In this respect, one or two Laymen would be of great service to each Settlement, as they would take off a great deal of the trouble of the secular concerns from the Missionaries, and might also assist in the School, in case of sickness. We should be very glad if this proposal should meet the approbation of the Committee. Such men ought to be Christians, and of a willing mind to serve their Lord and Master in that station which he points out for them. We wish that one might be a Carpenter, and the other a Black-

smith by profession; so that they might teach the same trade to some of the boys who belong to the Settlement.

As the Society is so liberal as to afford us the means, we are not less liberal in providing for the comforts of the children. We are anxious to procure every year so much rice and other articles, as will be sufficient to satisfy them, and to make them healthy and hardy. The quantity which we consume now every year, is about fifteen tons of clean rice, which cost us, if there is plenty in the country - - - - - - 600 Dollars.

Thirty bulls in a year - - - - -	240
Palm-oil - - - - - - - - - - -	100
Salt Provisions - - - - - - - -	60
Eatables, &c. bought from the natives	50
Comforts, such as butter, sugar, tea, wine - - - - - - - - - -	100
Our yearly apparel - - - - - -	150
The cloathing of 60 children - -	300
The cloathing and maintenance of 20 children on our account - - -	400
Yearly expences	2000 Dollars.

To defray this expence the Society will have to contribute for 60 children - - - - - - - - - - -	1200 Dollars.
Adding our salaries - - - - - -	800
	2000 Dollars.

There would be much advantage, in buying the cloth or stuff for the children's apparel in England, and sending it hither to be made up by us: for such articles as checks and calico are very often not to be had in Sierra Leone at all, which we have felt frequently; and it has grieved us not a little to see our children go in rags: we have been even sometimes obliged to hide them, when any decent stranger came to see us. As for making up the cloaths, this is easily managed, if we have once the stuff for the purpose. To this very day we have not expended a sixpence for making up any sort of cloaths. If there are fifty pair of trowsers wanting, and as many

shirts, and as many frocks, they are soon made, at least in a couple of weeks. Whoever can handle the needle, boys and girls, are set to work.

Thus we have faithfully stated our progress and success, and likewise our deficiencies. May God, in mercy and wisdom, direct our steps; and keep us stedfast and immoveable, and make us to abound yet more and more in the work of the Lord, and not suffer us, while we are teaching others, to become ourselves castaway!

We remain,
Reverend Sir,
With much respect,
Your humble servants,

(Signed) M. RENNER,
L. BUTSCHER.

APPENDIX II.

(See Page 400.)

Extracts from the Journals of the Missionary Butscher, for the Year 1811.

For a considerable time, I have had a desire to visit John Pearce, Chief on the Rio Nunis, at Carcandy, whose two sons are in our School.

In April an opportunity offered, which I embraced. After a voyage of four days, we entered Carcandy Bar; and having suffered from scarcity of water and provisions, we called at the first Paga town, close to the Bar. The place at which we landed was very muddy; but some of the Pagoes, well rubbed over with grease, carried us through the mud to the shore. They took us to a palm-tree, which was tapped in sixteen different places; a vessel being fixed to each hole, into which the palm-wine was running. After we had enjoyed the wine of this blessed tree, we were conducted to the town.

This town consists of one street, above a mile long: the houses, or huts, are almost all equal in size and at equal distances: the roofs are nearly flat, and hardly covered in the dry season. Males and females wear large rings in their noses. The men are clothed, but the females, whether young or old, single or married, wear nothing but a piece of cloth, about four inches broad, which is fastened to a string tied round the waist, to cover their nakedness. Their language is harsh and noisy.

After having spent about two hours in the town, we took our leave, and went on board our craft; and the day following, arrived at a factory, called the Rowbocka,

about a hundred miles up the river. The next day I visited John Pearce. He received me with great civility; and immediately ordered his people to catch four bulls as a present: and these his people had to drive to Bashia by land, a journey of six days. Mr. Pearce was extremely happy to hear that his sons were making good progress in our school, and said that he would send more of his children. I visited the white and black traders in the river, who treated me with the greatest civility; although some of them suspected me to be a spy, rather than to be their friend. The number of traders there is very small: I believe there are only four; and even these have but few goods to trade with. If there was no smuggling, the Slave Trade would get its final blow, and the traders diminish still more.

The banks of the Rio Nunis are inhabited by three different tribes. The Pagoes possess the sea-shore, the Naloes and the Lantamers the other part of the river. The Lantamers were formerly more powerful than the others, but were reduced by the Naloes. At present they agree with each other, and John Pearce is the principal Chief among them. The Foolahs have great intercourse with the white and black traders, bringing down slaves, ivory, gold, cattle, &c.: and they sometimes assume authority over the Naloes and Lantamers, not hesitating to say: "We consider you no more than our slaves: we spare you only on account of the traders in your river, of whom we can get those articles of which we stand in need."

Cultivation seems but little regarded in this quarter. The natives do not plant rice enough, even for their own use; but purchase it from the Foolahs, in exchange for salt. This neglect of cultivation, originates, I think, in the Slave Trade. A great number of the natives have been employed in this traffic, either as servants, or as kidnappers, or as petty traders. They were encouraged by the good wages given by the traders, and by the high prices received for slaves. If a native could procure a slave and sell him, the profit would maintain him one year very easily, without planting any thing. This was certainly a great incentive to

an idle life: to which many persons, even in Europe, are subject; and much more so in these dark regions, where the glorious Gospel of our Blessed Lord has not been effectually made known. But, thanks be to Him, that it hath pleased Him to abolish this horrid traffic: and I humbly believe, that he will also destroy the smuggling-trade in human beings, by means of those wise governments, which he has appointed to abolish this iniquitous traffic, with all its melancholy consequences.

Many of the Slave Traders begin to ask, "What shall we do? the Slave Trade is abolished; and the trade for produce will not maintain us: and, to go home with little, or a mere nothing, we are ashamed: and how shall we get off, even with what property we have, since it consists of slaves? The Man of War is ready to receive us as a prize, with all that we have: and transportation will then be our lot."

Some say, "We have resolved what to do. We will wait for smugglers. We purchase the slaves now cheap; and by these purchases we shall make a good bargain with some smuggling vessel." Smugglers arrive: but the Man of War lays hold on them—Great discomfort again! In the mean time, the Chief pays a visit to the traders, and expects as large a present as in former times, when the Slave Trade was going on briskly. The trader replies, "You know that the Slave Trade is going on very miserably, so that I can with difficulty sell a few: the Man of War comes for ever into your own rivers, to make prizes of every slave vessel; so that, in future, even the smugglers will not venture to come in; whereby I am unable to make you much presents." The Chief, displeased with the trader, and much more so with the Man of War, will ask, "How can the Man of War know every vessel, and hear so soon that she lies in the river?" The trader will say, "Do you not think that those gentlemen at Bashia give information to Sierra Leone, against every slave vessel that they hear of in these rivers? and this will always be the case, so long as they are suffered in that quarter: and then this country is ruined." The Chief, knowing that the Missionaries at Bashia have some intercourse with Sierra

Leone, becomes somewhat suspicious of them: but, having no power from above to do as he is directed from beneath, he will say, "I am not Chief for Bashia, and have therefore but little power in that quarter: besides, my child is there at school, to learn the book; for which cause I should not like that any body should trouble them." Such dissatisfactory answers still more vex the trader. He then begins to consult the Mandingoes and Foolahs; who are even bred and taught in habits of enmity to Missionaries of the Gospel of Christ. They some time ago resolved that a present must be sent to the Foolah King, to beg that he would drive the gentlemen at Bashia out of their quarters; which would open a free course to the slave vessels to purchase all the slaves that the Foolahs might bring down. The present was sent, and received: but, great disappointment again!—The King, soon after he had received the present, was dethroned by his subjects, on account of the unsuccessful wars which he carried on with the Caffries in the interior; and another was set on the throne. *Thus the devices of the wicked shall come to nought!*

Many of the native traders are now obliged to put their slaves on their rice plantations, since they cannot dispose of them. Many servants, who have been employed in the Slave Trade, are now dismissed, and are obliged to live on their own planting; and thus cultivation will be more attended to.

Having waited nine days for the repair of the craft, in order to return by water to the Rio Pongas, and finding she was but badly repaired, I would not venture in her, but enquired for a path to return by land; and was told that there was one, but that it was very tedious for travellers, being a desert of about three days' journey; in consequence of which, one is obliged to sleep in the bush. It was said also, that there were above two hundred Foolahs encamped, to catch their runaway slaves, consisting of above one thousand, who fled into the Cabatches, a district near the sea-shore; and who also are well prepared for any equal attack: but as it happens sometimes, that some of these poor creatures go out into their rice plantations, not knowing

that the Foolahs are lying in wait for them, they are caught and sold: the Foolahs sometimes sharing the same fate from them.

Having received this information, I went immediately to John Pearce for advice; who said, if I would venture to go this difficult road, he would give me twelve of his trusty people, well armed on account of wild beasts, which were dangerous in the night. As for the Foolahs, if they should meet me in the paths, and see his people, they would not disturb me in the least. Upon this I resolved to set out by land the next day; and went to the factory where I lodged, in order to prepare myself.

Early the next day, a man rushed into my room, calling out, "Mr. Butscher! here is war! here is war!" I rose up immediately, went on the front piazza, and saw a number of people surrounding the house, and fighting with cutlasses, and tying some with ropes. I asked the factor the cause: he said, "There came down yesterday one hundred and fifty men from the Cabba Country, to sell their produce to the traders. Some of them came to me with ivory, callabashes, and stock; and I see that John Pearce's people are now catching them: for what reason I do not know." Soon after breakfast, I went to Mr. Pearce, where I saw above a hundred of these people already in irons: and thus his people were employed in catching that whole day, till they had brought them all in. When I asked him for what reason he caught them, he said, "These people came from the Cabba Country, which country is divided into two kingdoms: the one borders on the Lantamers, and maintains a friendly intercourse with them; even so much that their children are intermarried one with another. These two kings had war with each other; and that of the northern Cabbas burnt one town of those, who are on friendly terms with the Lantamers; and, in the flames perished some Lantamer women and children. Their relations became now enraged; but yet could do nothing without my assistance. A few days ago, the Headman of those Cabbas, who are on friendly terms with the Lantamers, sent a message to me, that about a hundred and fifty of his enemies' subjects, especially of those who burnt the town

where some of the women and children perished, were going down to the Rio Nunis with produce; and, in case they should arrive, he would beg me to catch and sell them all for powder and guns, which would enable him to carry on war with his enemies again. The chief of the Lantamers received the same message; and, on this account, we caught them all." I said, "I suppose they are not all guilty of the crime, for which they are all caught." He replied, "It may be so: however, if a slave vessel should be here, they would be sold without mercy, guilty or not guilty; but, as there is none, the matter will be considered, and the people examined: perhaps all may return with safety:" which was the case, as I learnt afterwards. Oh, what a happy effect, even in this instance, had the abolition of the Slave Trade, on these hundred and fifty men, their families and relations!

On taking my leave of Mr. Pearce, after having walked about five miles almost in the dark through the bush, we reached a Lantamer town, where I lodged in the Chief's house for that night, and was treated in a very friendly manner. Here I endeavoured to procure more rice and fowls for our journey, in case we might get detained by accident in the path: but I could get but little, as the Lantamers are also not very industrious in planting rice and raising stock of any kind.

After having had a restless night on account of the musquitoes, we left about eight o'clock in the morning, and walked about fourteen miles, where we cooked our dinner, and rested till two o'clock in the afternoon. It was extremely hot, and we expected a tornado that evening. Having now taken refreshment, we walked on till night prevented us; and then took our lodging for the night under a few small trees, on two of which my hang-mat was fastened. The guide cut off small branches from the trees, and erected a kind of shelter on the east side, in case a tornado should come on at midnight. True enough, a tremendous tornado rose: I left my hang-mat, and went under the shelter; but, as we were fifteen in number, the hut could not shelter us from the violence of the rain, which continued about half an hour. Our fire was extinguished, and our pro-

vision and cloaths wet: we all felt very cold, and were anxious to see the dawning of the day, and the rising sun.

Before six o'clock we proceeded, in order to warm and dry ourselves by walking. Having again walked about fifteen miles, through a barren and rocky tract of land, we rested at a fine brook, and took refreshment. There we had the Cabatches to the west; but saw not the least trace of Foolahs in the path: my guide, however, hastened us on our way. About fifteen miles further, we came to a little valley, overgrown with bush, through which runs a brook, where I wished to take our lodging for that night, and on account of the bushes be preserved from the dew; but not far off we saw traces of leopards, hyenas, elephants, and wild hogs, which had made a beaten path to the brook: the guide thought it, therefore, rather dangerous to stay there all night, and begged me to go on a little further; which we did, and took up our lodging in the open air, where we spent a pleasant night.

Early on the following morning, we proceeded with a cheerful expectation of seeing a town about noon; and, in walking rather hastily, I became very much fatigued, and was frequently obliged to lie down on a rock to rest and draw breath. At last a town appeared, which we entered: we rested there about four hours. There was a woman who knew some of our school children, and treated me very hospitably. Thence we proceeded to a factory, named Quasinge; where we arrived in the evening: it is a good day's journey from Bashia.

From this factory an opportunity was offered to me to return home by water; and, as I then was very much fatigued, I cheerfully accepted it; and arrived safe, finding Brother Renner, his wife, and all the children in perfect health.

On my arrived in Bashia, Brother Renner presented a letter to me, that came, during my absence, from Malaga, in the Mandingo country, about seven days' journey from Bashia. I was informed herein, that a

white man had died there, whose child is in our School. He had left property to the amount of about £300. for his child, and had appointed me his executor: but the Mandingoes would give out no property of the deceased, unless I should appear.

Having then just arrived from Carcandy; and not knowing any opportunity of going to the Mandingo Country; beside the necessity of my staying at home, as one Brother is not able to manage the whole family, especially at the beginning of the rains when there is much to do with planting; I felt but little inclination to go thither by land. But, on considering that, if I should not go, the child of the deceased might lose all that his father left him, it was thought proper that I should undertake the journey. Accordingly I set out on the 14th of May, and took with me three of our school-boys, and one of our working-men.

The first day we arrived in Bramia, the town of Mr. Wm. Fernandez, who offered me a canoe and people to carry me as far as Debrica, one and half tide from Bramia, if I would stay a day with him: which offer I cheerfully accepted, because it saved us two days' walk.

On the 16th we set out from Bramia, and arrived at Debrica the following morning. The Chief of that town, with whom I became acquainted a year ago, was not at home.

After we had breakfasted, we proceeded to Mania, about fifteen miles from Debrica. Here we had to pass the foot of the Sangra Hill; a very difficult road, on account of its crooked windings, rocks, and bushes; but affording a most beautiful prospect toward the north, west, and south. The Isles De Loss are clearly to be seen, though distant about seventy miles. In the evening we arrived at Mania, the town which the brethren Renner and Prasse, with myself, visited four years ago, when we were residing in the Mandingo Country.

Having lodged here this night, we proceeded the next morning to Wonkaphong, about eight miles from

Mania, and arrived there in the afternoon. When I left Bramia, Mr. Fernandez gave me two men, who were to accompany me wherever I had to go: by them he recommended me to a Headman in Wonkaphong, begging him to convey me, if possible, by water to Malaga, about two days' passage; whereas, by land, it is three days' good walk. Having been thus recommended, I did not hesitate to pay a visit to that Chief, who received me very civilly, and ordered the canoe to be got in readiness for me as soon as possible; but his people who had to carry me were not all at hand. I had therefore to wait two days for them. During my stay in Wonkaphong I lodged with the same intelligent Mahometan, with whom we three Brethren lodged four years ago.

On the 21st we left Wonkaphong. The day was very hot. The creeks, through which we had to pull, were very narrow; and the stings of the mangrove-flies were almost intolerable. In the evening a tremendous tornado approached us: we therefore tied our canoe to the mangroves; and endeavoured to shelter ourselves from the violence of the rain: but in vain. On seeing the magnificent lightning, accompanied with a majestic noise of thunder, the two verses of Dr. Watts came into my mind, and which I then sung,

May 1811

> "The God, that rules on high,
> And thunders when he please,
> That rides upon the stormy sky,
> And manages the seas:
>
> "This awful God is ours,
> Our Father and our Love!
> He shall send down his heavenly powers,
> To carry us above."

But the violence of the rain soon dissipated my cheerful thoughts, having nothing to defend myself from it but my great coat, which now was nine years of age, and was become pretty thin, and could but little protect me. We were all thoroughly wet for about ten hours.

When we arrived at a Mandingo town, near the Island of Mattakong, I was scarcely able to walk into the town, for I got a violent cold and shaking in my

limbs. At the first house I entered, I directed a fire to be made, and laid myself down to it as close as I could bear without shifting my posture, till the wet and damp was drawn out of my body and cloaths. This method I generally take, when I get wet or cold in my journeys; and have always found it very beneficial. Having lain down for about four hours, I felt myself much better, but had a violent thirst: the Headman of the town procured me a jar of sour milk, of which I drank about a gallon in the course of the day; and, during the night, I felt myself perfectly well, although the people were afraid I should get very sick by drinking so much.

May 1811 On the 23rd we left the town, and arrived in Malaga the same evening; where I was immediately attacked with a fever, but which left me after a few hours. The white man with whom I lodged, presented to me a letter from Brother Nylander; wherein he mentioned that he understood I had to go into the Mandingo Country; and, as he was on the point of entering the second time into the marriage state, he thought it proper to send me a letter to the Mandingo Country, begging me to come to Sierra Leone, and marry him to a young woman. Having considered the contents of this letter, I could not deny Brother Nylander this request: beside, our family had then so largely encreased, that it was necessary one of us should go to Sierra Leone to get a supply for its maintenance: and as a boat was offered me, I determined to proceed thither.

I endeavoured first, however, to recover the property from the Mandingoes, which was left by the deceased for the child under our care. As the goods in the Store were mixed with another man's, who was at that time in Sierra Leone; the landlord said, that he would have no objection to deliver me the property, if I could get the consent of the part-owner. This was another object of my going to Sierra Leone: for which place I accordingly sailed on the 27th of May; and, after a rough and stormy passage, arrived at Freetown on the 1st of June.

1811 On the 5th of June I married Brother Nylander to Ann Beberith. On the 8th we left Sierra Leone for

Malaga, with six negro children, added to our company, three boys and three girls, natives of the Congo River, on the lower coast. The Governor committed these children to our care, out of a number which had been re-captured in smuggling slave-vessels.

After a voyage of two days we arrived at Malaga. Having shewn in writing to the landlord of the deceased white man, that I had power to receive all the goods in the store, rice, canoes, &c. I took possession of them, but found that many things had been stolen during my absence in Sierra Leone. When I have turned these into money, I shall send it home; and beg the Society to put it into the Bank for the child: the interest the Society may draw out yearly, for the education of the child in the African School at Bashia.

Having now settled thus far the affairs of the late Thomas Quail, I received another child for our School, a Mulatto boy, about ten years of age. I had now, therefore, ten children in company with me on my return to Bashia.

Having received the six children at Sierra Leone almost naked, I clothed them decently, especially as I thought to return by land from Malaga to Bashia. On our journey, I was obliged to keep a strict eye on these children, to preserve them from a horrid slavery; as I learned that the Mandingoes, in going to and from Sierra Leone, had stolen numbers of such re-captured negroes, particularly children, by enticing them with rice-bread, &c. and carrying them off by night in their canoes, in order to sell them the first opportunity. Some adequate provisions ought to be made to prevent this crime.

APPENDIX III.

(See Page 401.)

Instructions and Address to the Missionaries Wilhelm and Klein, with their Reply.

Instructions from the Committee to the Rev. JOHN GODFREY WILHELM, *and the Rev.* JONATHAN SOLOMON KLEIN, *Missionaries of the Society, delivered by the Secretary, at an Open Committee, held at the New London Tavern, Cheapside, August* 28, 1811.

Dearly Beloved in the Lord—

OUR friend, your late Instructor, has, at our request, undertaken the kind office of dismissing you to your labours with that salutary counsel, which we are persuaded it will be your interest to cherish in your remembrance and to follow in your future lives.

We refer you to the Instructions formerly given to your brethren already gone to Africa, which are printed in the Appendix to the Fourth and the Appendix to the Sixth Reports of the Society. What is there found of a general nature you may consider as addressed to yourselves: but there are some Directions appropriate to your particular case, which we now communicate to you.

You will hold yourselves in readiness to sail by the Minerva, Captain Ford, which will very shortly leave the River for Sierra Leone. As you will probably arrive at the Colony when the present rains are pretty well over, it may not be necessary for you to stay long at Freetown. But in this you must be governed by circumstances; and must not attempt to proceed to the Rio Pongas, till, in the judgment of proper persons, you can do it with perfect safety to your health.

On your arrival at Sierra Leone, Mr. Nylander will render you every kind office in his power, and will introduce you to his Excellency Governor Maxwell, whose countenance and favour toward yourselves and the Mission you are respectfully to solicit in the name of the Society.

You have been fully instructed in the art of Printing, and in the method of the National System of Education; and carry out with you a printing-press and types, and whatever may be requisite to enable you to communicate the advantages of these acquisitions to the natives and others among whom you will be settled.

When you arrive in the Rio Pongas, you will, as soon as convenient, hold a meeting with your brethren already there, for imploring the Divine Blessing on your undertakings; your brother Renner continuing to preside at such meetings, and to act as Superior of the Mission. You will then take all the circumstances of the Settlements, and the prospects of usefulness in different parts of the country, into your consideration, and will form your arrangements with a single eye to the success of your work and the honour of your Master.

We wish Mr. Butscher to take an early opportunity of coming over to this country, and spending some time here; as we expect to obtain a more accurate view of the state of things on the coast, and of the means of promoting the great objects of the Society, by conference with him than by correspondence. But whether it will be best for him to come over immediately, or to delay his visit till after you are settled in your respective stations, must be left open for your deliberation.

We wish you to arrange the Schools already formed at Bashia on the British System, and to adopt that system in all the future establishments of the Society.

As you may probably be settled at some distance from Bashia, it may be expedient to establish your printing-press at that place, both for security and for the greater convenience of such future Settlements as may be formed: it will be easy for you to come down to

Bashia, in order to print any pieces that may be requisite for your schools, or for distribution among the natives.

We particularly urge on you to prepare your Journals quarterly, as your Brethren have been directed to do: and to state their general contents in a Quarterly Letter, signed by such of you as can meet together for the purpose. With these you are to make out a quarterly account of Salaries due to you, and a distinct one of all extra expences incurred on account of the Mission.

We wish to enjoin on you the particular care of your health, especially till you become inured to the climate; as the experience of your brethren already gone to Africa proves that due care in this respect is amply repaid by future ability for service.

We commend you to the good Providence of God, and to the word of his Grace: beseeching him to take you under his fatherly protection, to bring you safe to your destined scene of labour, to endue you with every needful grace of his Holy Spirit, and to render you instrumental in promoting the kingdom of the Blessed Redeemer. It will greatly rejoice the hearts and strengthen the hands of your friends at home, to hear of your faith, your patience, your love, and your steady zeal—assured, that, where God bestows these graces on his servants, he will employ them to advance his own glory.

(Signed) JOSIAH PRATT.

ADDRESS

FROM THE

Rev. THOMAS SCOTT, *to the Missionaries* WILHELM *and* KLEIN.

Dearly Beloved in the Lord ——

IN complying with the request of the honoured Committee of this Society, in giving you a charge on the present most interesting occasion, when you are about to leave this country, and to go to a distant part of the globe, to *preach among the Gentiles the unsearchable riches of Christ;* it is not likely that I should suggest to you many things, which, in a detached manner, you have not already heard from me; as well as from others. *To speak the same things unto you, to me indeed is not grievous, but for you it is safe.* I may, however, hope to *stir up your pure minds by way of remembrance.* And if, by collecting together, and arranging in some order, the observations, which you have often heard from me, at different times, with a sincere desire of impressing them deeply on your hearts; I may be an instrument, in any degree, of promoting your future comfort and usefulness, I shall deem it an additional favour from our gracious God and Father.

From all which I have seen and known concerning you, I am fully convinced, that it is the earnest and fervent desire of your hearts, to be employed by the Lord Jesus, in enlarging his kingdom, by preaching his Gospel to those, who are now *sitting in darkness and in the shadow of death, and perishing for lack of knowledge:* and that your minds are made up to submit to any privation or self-denial, and to face any danger, to which the pious, benevolent, and arduous attempt may call you.

Some things, therefore, which I am about to adduce may, perhaps, be deemed the less needful for you: yet

they may not be improper, by way of remembrance; and, while I more directly address you, some hints, may, perhaps, be dropped, which, in one way or other, may be useful to future Missionaries.

I shall arrange my thoughts, on this occasion, in the following method.

1. The SPECIAL OFFICE AND OBJECT OF A MISSIONARY.

2. The PECULIAR DIFFICULTIES, which Missionaries at present must encounter.

3. The ENDOWMENTS and DISPOSITIONS, which the service requires; especially, in regard to the region of your appointed labours.

4. The PECULIAR ENCOURAGEMENTS, by which you may be animated, in your arduous undertaking.

I. The SPECIAL OFFICE AND OBJECTS OF A MISSIONARY.—

It appears to me, that a Missionary, properly so called, is a MINISTER OF CHRIST, of a peculiar description—Others, who are not set apart to the sacred ministry, may be exceedingly useful, in promoting the Missionary's grand object: they may be Schoolmasters, or Catechists; or they may, as private Christians, render good service, in various ways: and if any choose to call the whole company, with their families, MISSIONARIES, I do not object to it. But it appears to me, that many things of a secular nature, may be consistent with the character of these helpers in Missions, which are not so, in the Missionary himself.

I would by no means excite a question about the rank, which Missionaries hold among the Ministers of Christ: at least, it is not, as many suppose, inferior to that of ordinary resident pastors, in Christian countries. My brethren, I would earnestly desire, that you should be very humble before God and man; yet, consistently with this, you may *magnify your office.* The Apostles themselves were the Missionaries of Christ; as their very name imports. The Saviour sent them forth, to preach the Gospel to all nations. Other ministers were or-

dained, to teach and rule particular churches: but the commission of the Apostles reached to the whole world; and, in this at least, they had no successors; for none were ever thus sent forth immediately by Christ himself, to *make disciples of all nations.*

It appears, also, to me, that Timothy, Titus, Trophimus, Tychicus, and others (who seem to have been distinguished by the name EVANGELISTS*); were Missionaries sent forth by the Apostles; or by the Church; or by both in perfect concord. They were assistants to the Apostles, in executing their grand and extensive mission: they were sent to the places to which the Apostles could not personally go, to plant new churches; or to *set in order the things which were wanting*, in the churches already planted, and from which the Apostles were either driven by persecution, or called away prematurely to other services: and, in various ways, they were their helpers in the work of evangelizing the nations. Those called bishops, and elders, and deacons, (επισκοποι, πρεσβυτεροι, διακονοι;) were stated pastors, teachers, and servants, of the churches, in which they resided: but the Evangelists had no stated charge, at least at first; but were employed in extending, as they could, the kingdom of Christ, among men.

Tradition, indeed, and ecclesiastical records, give to each of these persons, and to the Apostles also, distinct bishopricks: but this does not accord to the language of Scripture; or to that of any ancient writer, for a long time after the close of the Sacred Canon. The Apostles especially, when they had planted a church in any place, and had appointed over it stated pastors and rulers, generally removed to other places, to extend, in like manner, the kingdom of their beloved Redeemer: and, at proper intervals, they visited the churches which they had thus planted, and left under the superintendency of stated pastors; without fixing their residence in any place, exclusively. St. Paul, especially, *strove to preach the Gospel, not where Christ was named*†. This was his *ambition:* for so the word (φιλοτιμεμενος) sig-

* Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5.

† Rom. xv. 20, 21.

nifies; and a noble ambition it was! May God inspire numbers of competent persons with the same!

In some respects, this accords to the office of a Missionary. He is one sent forth to *preach the Gospel where Christ is not named.* He is not called *to build on another man's foundation.* The Missionary goes forth to a country, where Christianity is not professed. He is not, in the first instance, at least, a stated pastor, a teacher of a Christian Church. He is not placed over any part of the Universal Church: but he is sent forth, and willingly engages, to attempt evangelizing those, who are not so much as nominal Christians; who know no more of Christianity, at most, than what serves to embitter them against it; and who are destitute of all the means of grace! *How shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent*?* That is, How shall men be saved by faith in Christ, if Missionaries be not sent to them?—*Forbidding us to preach to the Gentiles, that they might be saved.*

A Minister may go abroad, as Chaplain to a Colony of professed Christians: but, however honourable and useful he may be in that station, our argument requires us to observe, that he is not a Missionary; unless he attempt the conversion of those, among whom Christ has not been named. A Missionary may officiate as Chaplain, in similar circumstances, while he is preparing for his more appropriate work; or he may, at any time, preach occasionally among professed Christians: but this is not his designation as a Missionary. And, if he settle in a situation of this kind, he does not perform the duties of a Missionary—*the work of an evangelist,* among the Gentiles.

This should be clearly understood; that they who have devoted themselves to Christ, and engaged to his Church as Missionaries, may not think that they fulfil *the vows of God which are upon them,* if they decline

* Rom. x. 10—14.

that special service, without a real necessity, even to become Ministers of another description. Probably, some of the difficulties respecting the ordination of Missionaries would be removed, if this particular were properly attended to. There are indeed many things, which may render it absolutely necessary for a Missionary to suspend his missionary labours, or even finally to decline them; or it may be proper for him to remove from one sphere of action to another: but, if able, it appears to me, that unless he expressly engage only for a limited time, he is bound to continue a Missionary to the end of life. In this, as well as in other respects, *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

The temptations by which a Missionary will be assaulted, to exchange his life of hardship, and privation, and peril, for a more easy, safe, and lucrative employment, are very strong; and that, of becoming a Minister in another line, is very specious: he should, therefore, be fortified against them in the most effectual manner; and warned against listening to any suggestion of this kind.

The principal success of Missionaries, in every age, has been granted to those, who steadily resisted every temptation to decline their special service; and even the tears and importunities of Christian friends, in the decided manner of the Apostle—*The Holy Ghost witnesseth, in every city, that bonds and afflictions abide me. But none of these things move me: neither count I my life dear unto myself; so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God!—What mean ye to weep, and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus**.

The names of Elliott, and Brainerd, and Swartz, with many others of different classes among Christians, will be remembered with honour, in this respect; while those, who, after a time, have, without necessity, de-

* Acts xx. 23, 24. xxi. 12—14.

clined the arduous service, are scarcely mentioned, as having contributed to the evangelizing of the nations.

Perseverance in well-doing, softens prejudices, gains respect, wins affection, inspires confidence, and confers influence: and INFLUENCE is POWER, almost beyond any thing else. This influence will generally be greater, when a man perseveres in well-doing in one station; than if he move from one to another. The station, however, may be such, as to admit his labours to be very widely extended. The venerable Swartz, for instance, by long and zealous labours, acquired a most extensive influence, which enabled him, in many instances, to effect what no other man could. Yet this was not acquired in a few years: but gradually, progressively, and with increasing rapidity. Had he declined his unwearied services, even after he had laboured twenty or thirty years; by far the greater part of his success would have been prevented: and, probably, the labours of his last years, taking in all circumstances, produced more effect, than those of all his former life.

The aged Missionary is the father, and best instructor, and counsellor, of junior Missionaries: and he forms them under his experienced eye, to *serve with him in the Gospel, as sons with a father.* They profit, even by his trials and mistakes, as well as by his wisdom and experience. They enter into his views: they adopt his maxims and measures: they tread in his steps: and thus they are prepared, whenever he is taken from them, to enter into his labours; and to reap the harvest, which he had long been sowing.

Many, who engage in the service, are removed by death, or laid aside, before they have time to acquire missionary experience and wisdom: it is, therefore, of the greatest importance, that they, to whom God continues life and health, should persevere in their work, and retain their missionary character, when they are become so much better qualified for the service, than they formerly were: and even, if incapable of great exertions, they should remain in their stations, to be the experienced counsellors, and animating encouragers,

of those who are called to assist them at present, and ere long to succeed them in their important work.

The one object, then, of all Ministers, should be the glory of God our Saviour, in the edifying and enlarging of his Church; and especially, by promoting true religion, and the salvation of souls, in their respective charges or congregations. The general object of Missionaries is the same: their particular object is, the salvation of Gentiles, Mohammedans, and Jews; or of those who do not bear the Christian Name: and to this, even the useful exercise of their ministry among professed Christians, must be subordinated. Others garrison, as it were, the towns and cities, already in our hands; and defend our country from invaders. These go abroad, as voluntarily engaging to invade the enemy's territories; and to venture, and spend, and lay down their lives, in attempting to rend them from him: and their only stated charge must be, superintending the conquests, which God shall enable them to make; that is, visiting or presiding over the churches which they have planted.

Genuine Missionaries, therefore, are the Heroes of the Church Militant; and are entitled to every degree of affectionate, grateful, and respectful attention from all their brethren, both while they are with us, and ever after, which may consist with their retaining those habits of self-denial, and patience in enduring hardship, which are as indispensably required in them, as in those who man our fleets and fight our battles.

No one, however liberal in contributing to the funds from which Missionaries are supported, or active in helping forward the cause, or superior in age and station, or talents, or learning, has any reason to look down on true Missionaries, as his inferiors; or to consider himself as their benefactor: for THEY are the most liberal benefactors to our societies, to whom all, who love the cause of Christ, are most deeply indebted. Others give their money or their time; but the Missionaries give themselves: they devote their lives, and prepare to spend them, or lay them down, in the cause; foregoing all prospect of gain or indulgence, and ready

to submit to privations and sufferings to promote it. *For his name's sake, they went forth, taking nothing of the Gentiles. We, therefore, ought to receive such, that we might be fellow-helpers to the truth**. I trust, my dear Brethren, that you know to whom all the glory is due; and are ready to say, *Not I, but the grace of God that is with me:* otherwise the honourable distinction would not belong to you.

II. We proceed to the peculiar DIFFICULTIES, which Missionaries at present must encounter: with some respect to the local circumstances of that situation, to which you, my Brethren, are now called.

Under this head, I do not mean to dwell on the hardships and dangers, to which Missionaries are exposed from a variety of causes. Many of these are too obvious to need insisting on: others, of a more special nature have been treated on, by men acquainted with the country and climate; and far more distinct and full information may be obtained from others, than I am competent to give: as likewise, concerning the best methods of guarding against, or surmounting them.

Indeed, one principal thing, in this respect, that requires notice, is, in what manner the Society, or Committee, and other friends in England, can best counteract the effects of climate, and other dangers to which their Missionaries and families are exposed; and to this, no doubt, the greatest attention is due, and is and will be paid. A genuine and able Missionary is the Society's most valuable treasure: he is procured with great difficulty, and generally prepared at considerable expence. The death or incapacitating sickness of any one of them, is, beside the general loss to the Church and to Mankind, a heavier loss to the Society, than that of a large portion of their funds, and far more irreparable. The will of God, in this respect, as in all others, should be silently and reverently submitted to: but every prudent means should be used, every arrangement made, and every expence readily incurred, to prevent Missionaries from being exposed more than the nature of the service necessarily requires; and the judgment of the most

* 3 John 5—8.

competent persons should be taken, on the best methods in these respects to be adopted. The soldier must be exposed to danger, but the wise and humane commander is careful of the lives of his men, in proportion as they are ready to risk them, when necessary. If the Missionaries die, the instruments, by which alone we can work, are gone; and we can produce no effect, we can do nothing, however large our funds may be.

This digression from our subject will, I hope, be favourably received, as immediately connected with our grand object—the success of the Society in the conversion of the Heathen, to the glory of God our Saviour. I trust, my dear Brethren, your minds are fully made up to difficulties of this kind: leaving it unreservedly to those concerned, to make such arrangements respecting you, as may best enable you to take proper care of your lives and health, for the sake of others; though compared with success in your undertaking, you do not *count them dear unto yourselves.*

The Difficulties, however, which it falls more directly under my province to state to you, are of another nature: and I shall proceed to mention, in order, some of them, which appear to me most formidable.

1. The first of these is, the great difficulty of MAKING YOURSELVES UNDERSTOOD, by those to whom you long to *preach the unsearchable riches of Christ.*

You are going to a people, in the first attempt, whose language has never, till very lately, been either written or printed; except in some degree in the Arabick letters and manner. According to the helps afforded you, (important for a first effort, yet very inadequate as to the exigency of the case,) you have learned, perhaps, nearly all that can be known of the language, in England; and are able, in some measure, both to read and write it. Yet, as having gone along with you in your study of it, I am more aware than many others, that in various respects, especially as to pronunciation, you will have very much to learn, ere you can understand the natives, or be well understood by them. You must, therefore, expect to wait a considerable time

before you can converse freely on common topicks; and still longer, before you can preach even to any, who may be willing to hear you. This difficulty was removed out of the way of the Apostles and Primitive Evangelists, by the gift of tongues. But modern Missionaries always have to encounter it; though, when the language is written or printed, and grammars and dictionaries may be obtained, it is less formidable than in your case. Yet it is, in every instance, a great discouragement, and a trial of patience, for which you must endeavour to arm your minds. How far any thing can be done, (as in some places,) by an interpreter, I cannot say.

2. Again, the persons, to whom Missionaries are sent, are WHOLLY DESTITUTE OF IDEAS, IN VERY MANY THINGS, PECULIAR TO TRUE RELIGION. How then can they have WORDS, as SIGNS OF IDEAS; or such as are suited to convey them?

Even the copious Greek language contained no words suited to the sentiments, which the primitive teachers of Christianity wished to excite in the minds of their hearers: and, when any, through the teaching of the Holy Spirit accompanying their ministry, were prepared to receive evangelical instruction from them, they were under the necessity of using OLD WORDS IN A NEW MEANING; somewhat connected with their general sense; of forming new words according to the nature of the language; and of borrowing words from the Hebrew or Syriack. *Humble, humility, carnal, spiritual,* and many others of the terms, by which Greek words are properly translated in our Bibles, were unknown, in that sense of them, by the classical writers: and in numerous instances, the meaning of New Testament words must be learned from the general use of them by the sacred writers, and not from other authors; who indeed used them, but in a far different sense. Several words also are found, which do not occur in any other Greek author, in exactly the same form; though the derivation is clear: and many Hebrew and Syriack words are mixed with the Greek of the New Testament.

Now, if this was the case, even with the copious and highly cultivated Greek language, how must it be with

the very scanty language of a people, wholly destitute of learning? This difficulty, my Brethren, I have often pointed out to you: and also what appeared to me, the best, if not the only, way of removing it. It will, however, require from you much patience and diligence, and the greatest exertion of your understanding, to find out words, or phrases, by which to convey your meaning, even when you become masters of the language. Yet I would by no means discourage you: for I have often observed, in your attempts at translating, that you have happily expressed the exact meaning of a text, in the Susoo Language, so far as I could judge; and in a way, which never would have occured to me. This you must cultivate assiduously, when increasing knowledge of the language shall enable you to do it, with far greater advantage.

3. The next difficulty, which I shall mention, arises from the EXTREMELY DIFFERENT MANNERS, HABITS, AND NOTIONS OF THE NATIVES, IN REMOTE COUNTRIES, FROM THOSE OF OUR OWN.

Something of this kind, it may be supposed, the Apostles themselves experienced; but, as I apprehend, in a far inferior degree. The history of the Acts of the Apostles, at least, principally relates to their labours, in the countries subjected to the Roman authority, by an union, which induced a far greater approximation of habits and notions, than can be supposed to exist between the civilized nations of Europe, and the untutored negroes of Africa.

Many of their customs and manners will appear strange, and even disgusting, to you; but, perhaps, you will not be aware, that your customs and manners are, in general, equally disapproved by them. It is a great victory over local prejudices, when Africans say, "Your ways are good, for white men: ours are good for us." Unless, therefore, you be greatly on your guard, and learn to repress your feelings, and pray constantly to be kept from prejudice, you will be in danger of imbibing sentiments concerning them, even in respect of such things as are not directly sinful, very unfavourable to your cordiality in supporting intercourse with them for

their good; and also of dropping words which may excite or strengthen prejudices or resentments against you. Even the most barbarous people think their own customs the best; and will barely tolerate you, in thinking otherwise: but they can by no means endure any expressions of contempt or ridicule concerning them. Of this, my dear Brethren, it is of vast importance, that you should be fully aware.

Here, it will be peculiarly needful for you, to *become all things to all men;* and, so far as truth and duty will admit, to accommodate yourselves to them, with patience and meekness: bearing any expressions of self-preference in them, however absurd, with calmness and silence; and avoiding every word and action, which might intimate surprise or disapprobation; except where practices or sentiments, directly sinful and pernicious, are concerned.

In order to this, you must, indeed, have your own minds deeply convinced, that, in the sight of God, and compared with eternity; all the difference, between the most polished and the most uncivilized nations, as to manners and customs, in which truth and duty are not immediately concerned, are matters of very little consequence. This, and this only, will enable you, unaffectedly and cordially, without constant restraint, to associate with the Africans, so as to gain their respect, acquire their confidence, and win their affections.

4. It may, indeed, be said, that, on the coast, and in the districts to which you are immediately sent, the inhabitants are accustomed to European manners, and, in many cases, affect to imitate them. But however this may be, you are not to consider yourselves as Missionaries to this small proportion of the population of those regions, exclusively, who are so far acquainted with Europeans. In respect of these, the difficulty, last mentioned, may be diminished: but hence a far more formidable and distressing difficulty arises. A few honourable examples, and some late efforts of a contrary nature, excepted; EUROPEANS, BRITONS, YEA, CHRISTIANS SO CALLED, ARE PRINCIPALLY KNOWN IN AFRICA, FOR THEIR EXCESSIVE AVARICE, THEIR UNRE-

LENTING CRUELTY, THEIR LICENTIOUSNESS, THEIR BASE TREACHERY AND OPPRESSION.

The very ideas, European—Briton—Christian—are associated, in their minds, with those of unprincipled selfishness, of suspicion, and terror! Mr. Brainerd, among the Indians of North America, found that the base and treacherous usage, which they had experienced from the white men, occasioned a most discouraging difficulty. For a long time, they could not be convinced, that he came among them for any other than selfish and treacherous purposes: they counted it next to impossible, that he should be, as he professed to be, a disinterested friend, who sought nothing but their good; and they long entertained the most unreasonable suspicions of his intentions. He, however, by the help of God, effectually surmounted this difficulty; and then the contrast between his conduct, and that of his countrymen, and the whites in general, procured him respect and affection, proportioned to their former suspicions and prejudices. In the case of the poor negroes, perhaps, the difficulty may be still greater: but perseverance, in the means, which he used, and with which you are not unacquainted, will eventually, by the blessing of God, turn the scale in your favour also.

5. Another difficulty in your way arises from this circumstance; THE PERSONS, TO WHOM YOU ARE GOING, ARE ALMOST WHOLLY UNACCUSTOMED TO RECEIVE ANY KIND OF MORAL OR RELIGIOUS INSTRUCTION.

They know no Sabbath, when, other employments being suspended, many, in Christian Countries, assemble for religious purposes, and to receive instruction from their pastors. They have, I suppose, religious feasts: they *sit down to eat, and to drink, and rise up to play;* and their abominable idolatries, and absurd superstitions, are, probably, accompanied by licentiousness and cruelty: but moral or religious instruction forms no part of the celebration; and, so far is the assembling of the people on these occasions from giving Missionaries an opportunity of addressing them, that they most painfully deprive them of other opportunities.

The Jews had their Synagogues; and the Apostles, on the Sabbath-days, resorting to them, obtained a hearing from the assembled company. Even the Gentiles of Greece and Rome, and the inhabitants of many countries in which Christianity was first propagated, had the Schools of the Philosophers, where numbers attended to receive instruction. Such, probably, was the School of Tyrannus at Ephesus *. The idea, that some were qualified to teach others maxims of wisdom and rules of morality, existed among them; and they also considered such instruction as a valuable advantage, to those who could attend on it. These notions, and the habits arising from them, gave the preachers of the Gospel an opportunity of setting before them the *truth as it is in Jesus.* But notions and habits of this kind have scarcely any existence among the negroes in Africa: and much patience and perseverance must, in general, precede even your gaining attention to the Gospel, from what would in Christian Countries be deemed a very small congregation; and even then you will be liable to interruptions and difficulties, from which Christian Teachers are customarily exempted. Miraculous gifts often procured the Primitive Evangelists a hearing from the people: but you have not this resource; nor any substitute for it, except by imitating the benevolence and mercy of their healing miracles, in your persevering conduct among the natives.

The first efforts, in such circumstances, must generally be made by conversation; by asking and answering questions; by making short but weighty observations, suited to excite the dormant powers of reflection and conscience: or, by instructing children, in reading, or in any thing which their parents desire them to learn; and this often must be done, not only gratuitously, but at a considerable expence: and thus seeking, in a variety of ways, some access to the minds and hearts of both old and young. Many things also will occur to you, when actually engaged in the service, which cannot be known by those at a distance. Only, *Despise not the day of small things.* Never lose sight of your supreme object. Watch for opportunities: seize on them when

* Acts xix. 9.

they offer. And an earnest desire of success will greatly whet your ingenuity, in finding out proper means of attaining it. This is found, in all the concerns of life; and will be much more so, in your undertaking, if you pray without ceasing for heavenly wisdom; and also that God would both *open your mouths to shew forth his praise*, and open the ears, minds, and hearts of the people, to receive instruction: for *he openeth, and no man shutteth.*

6. The CIRCUMSTANCES, IN WHICH THE MISSIONARIES THEMSELVES ARE PLACED, especially when a new Mission is attempted, are such as occasion considerable difficulty.

A few individuals, generally young men, and inexperienced in this service, are stationed in a strange country: where they have no wise instructor, no experienced counsellor, no faithful monitor, to superintend them; and, beyond their own little company, not a human being to whom they can open their hearts, or with whom they can join in converse, on those subjects which are most of all their delight. They have none to help them; either by counsel, encouragement, prayer, example, or in any other way.

This almost entire destitution of religious society and publick ordinances, is no small part of the privations, to which they willingly submit, in order to seek the salvation of those, who are *perishing for lack of knowledge:* and, except as the loss is supplied by more abundant communion with God, and larger communications from him, it is unfavourable to the vigour of personal religion, as well as an impediment to usefulness. Many cases may occur, my Brethren, in which you will be ready to say, "Could we now consult the honoured Committee of our Society, or some of the friends whom we have left behind, we should be satisfied to abide by their decision: but now, we must act, either one way or the other; we must either seize this opportunity of attempting something, or finally lose it." No written instructious can reach every case which may occur. Much must be left to your discretion: and you may be tempted, by the fear of doing

what may be disapproved by man, to relax your exertions; or be pushed forward to act prematurely. This is an embarrassing difficulty. You must, however, keep close to your instructions, when they are applicable to the case; and, when time is given, wait for further counsel and direction. You must study carefully the Journals of other approved and successful Missionaries. You must search the Scriptures continually; and especially study The Acts of the Apostles, in which is a fund of instruction for Missionaries, in the conduct and discourses of those, who were first sent forth to evangelize the nations, while executing their commission*. Above all, you must make the Lord himself your Counsellor; and seek direction and wisdom from him at all occasions, by fervent prayer, according to the exigency of the case. If the Lord bless your labours, to the conversion of one native; you have immediately one to help you by his prayers, to illustrate your doctrine by his example, and to attempt by his conversation to win over others also, though in the midst of scorn and ill usage. The first difficulty, in this case, is the greatest. You yourselves will daily gain experience; and, at length, you will acquire helpers, and affectionate friends, and children in Christ Jesus.

7. But the grand difficulty of all, arises from THE IDOLATRIES, SUPERSTITIONS, AND VICES of those to whom you go: their depraved hearts and wicked lives.

This, however, is not peculiar to modern Missionaries: it always was the case, and always must be, wherever an attempt is made to convert the Gentiles. *The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.* Many things, which have been written and too implicitly credited, concerning the manners of this or the other idolatrous nation, as if of themselves disposed to welcome the Gospel, are more like romance, than sober narratives of facts.

If you go among idolaters, to give them such things

* It is observable, that this is the only history, extant in the world, either by friends or enemies, of the origin of Christianity.

as they value, or even to exchange them for what they can well spare; or in any way to contribute, as they think, to their enjoyment of life; without opposing their idolatries, interfering with their sins, or disquieting their consciences; and, if you act so prudently as to avoid exciting their resentments or suspicions: they will probably welcome you, and behave in a kind and friendly manner.

But, let no man suppose, that this will continue to be the case, when you attempt to draw them off from *the vain conversation delivered by tradition from their fathers;* to urge on them the necessity of *turning from their lying vanities unto the living God;* to call on them *to repent and do works meet for repentance;* and assure them that *God hath appointed a day, in which he will judge the world in righteousness,—even by Jesus Christ:* or when you open to them the lost condition of man, the nature of the salvation revealed in the Gospel; the need which all have of pardoning mercy, and of a new creation to holiness, *in the name of the Lord Jesus, and by the Spirit of our God.* In proportion as they understand your intention, of inducing them, as indispensably necessary to salvation, to forsake idolatry, and all its fascinating sensual allurements; to part with sinful indulgences, or interests, dear as a right-hand or a right-eye, and renounced with as much pain as these would be cut off or plucked out; to break off their habitual sinful conduct, and to lead a sober, righteous, and godly life; you must expect to encounter frowns, and scorn, and opposition of every kind; except as God restrain the hearts of some, and convert the hearts of others.

If any think, that Missionaries, however harmless, and loving, and endued with heavenly wisdom, can assault the strong-holds of human pride, wordliness, and enmity against God, without exciting scorn and resentment; or can attempt the subversion of Satan's kingdom, without meeting with determined opposition from him, and those *children of disobedience in whom he works;* he will most certainly find himself mistaken. There is no way of avoiding *the offence of the cross,* unless by leaving out every part of Christianity; which

gives offence to the carnal mind. This the Popish Missionaries have attempted, in different ways and degrees: and have for a time succeeded; not in doing substantial good, but in making men nominal Christians, yet real Heathens, both in sentiment and practice. But God forbid, that Protestant Missionaries, that you, my Brethren, should copy such an example, or deliver a mutilated, corrupted, or inefficacious kind of Christianity to the Heathen! If man be depraved, as descended from Adam, all men, every where, are by nature equally alienated from God, through idolatrous love of the world, and love of sin, in one form or other. Local customs, civilization, mild manners, or constitutional peculiarities, will, in no degree, produce a disposition to embrace genuine Christianity. Nothing except REGENARATION, the new creating power of the Spirit of Life, can prepare man's heart to *receive the truth in love.* The appointed means must be used by us, with perseverance and diligence; but remember, and *forget not*, that *God alone can give the increase*; and on him, alone, my Brethren, must be your entire dependence for success. His power is sufficient to give it, among the rudest and fiercest savages: nothing else can give it, among the mildest tribes, or the most highly civilized inhabitants of Europe.

In the mean while, you must make up your minds to expect enmity, scorn, and persecution; and that, often, without adequate protection from civil governors, even if they do not concur in it. But, here again, *the name of the Lord is your strong tower:* he can and will protect and comfort you, till you have completed that part of his great design, which is allotted to you: and then, he will receive you, in the best time and manner, to his heavenly glory.

I have, my beloved Brethren, particularly stated, in their full force, such difficulties, as have occurred to my mind. Nothing discourages men so much, as meeting with obstacles, dangers, and hardships, which they were not taught to expect. Soldiers are seldom disconcerted, even in highly perilous services, if no dangers occur, except those which they expected, and had made up their minds to meet: but an unforeseen as-

sault throws them into confusion. Our Lord fully stated to his disciples, what their adherence to his cause would or might bring on them: and he cautions all his followers, to count their cost; lest, *beginning to build, they should not be able to finish.* Other commanders, conscious that they can neither secure their soldiers from the loss of limbs or life, or compensate them for these losses, may deem it politick, to conceal many dangers and sufferings from them; but the Captain of our Salvation, being able to give protection and consolation in all possible cases, and most amply to remunerate all losses, even that of life itself; has no need to withhold information of this kind: and, when we know what to expect, we are put on enquiring how we may be able to encounter or endure it.

Other Difficulties might be mentioned: such as those, which arise from the temptations, to which your situation will expose you; and the remainder of sin that dwelleth in you, which those temptations may excite: and the difficulty, through the imperfection of the best among men, and the artifices of the devil, even for a small number to live together, in entire amity and harmony. Some hints on these subjects may be dropped at the close. In general, you must *watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak:* you must be aware of self-dependance, and call earnestly on God, *Hold then me up, and I shall be safe:* and you must resolutely *turn away your eyes from beholding vanity;* and remove to a distance from every occasion of evil.

But I must hasten to the next part of our subject.

III. To point out the ENDOWMENTS and DISPOSITIONS, which this service requires; with some reference to the sphere of your appointed labours. I say, Endowments and Dispositions: the qualifications of the mind, and the state of the heart.

1. Concerning your ENDOWMENTS, I shall say but little.

God has seldom accomplished his grand designs, by such men as the World, or even the Church, admires,

and nearly idolizes. The homage, almost universally paid to genius or talents, in preference to holiness, is exceedingly displeasing to God: for the former are found in a high degree in fallen angels; but holiness is the glory and excellency of the divine nature. Extraordinary capacity, or learning, is commonly rather unfavourable to usefulness: *that your faith should not stand, in the wisdom of men but in the power of God—We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us**. A plain good understanding, sound judgment, and a capacity of distinguishing things which at first sight appear to be the same, with what is called 'common sense,' (though not a very common endowment,) suffice for almost any sphere of activity, in the Christian Church; apart from all those brilliant talents, which raise some individuals to a high pre-eminency above all others.

In these respects, however, we are what God hath made us: we cannot give to ourselves those endowments, in which we may be eclipsed by others; which we may be tempted to covet or envy; or by the consciousness of not possessing which, we may be in danger of being dejected; but we may cultivate our natural capacity, and we may improve our talents. Heavenly wisdom, however, which God has promised to the prayer of faith, will suffice to render us competent to whatever service may be allotted us.

That learning, also, which bears the highest price in civilized countries, and a measure of which is almost indispensable for a stated Minister, at least in many situations; is not requisite for Missionaries in general. The knowledge of the learned languages is useful to a Missionary, chiefly, as the very learning of them gives him a facility in acquiring other languages, GRAMMATICALLY and ACCURATELY; which, I apprehend, is seldom done, by those, who are wholly unversed in the dead languages: and also as preparing him for the important office of a translator of the Scriptures, into the language of the country, in which he is called to labour. This object ought always to be kept in sight, by all the zea-

* 1 Cor. ii. 5. 2 Cor. iv. 7.

lous friends of missionary attempts, as a leading object. But it cannot be undertaken, with the hope of desirable success, unless by those, who are conversant in the original languages of the Scriptures; and with the Latin, as the key to this knowledge; because the books, best adapted to give a deep and accurate view of the Greek and Hebrew, are written in Latin. It is not, however, needful, that all Missionaries, or even a majority of them, should have this degree of learning.

I have, however, my dear Brethren, given you what insight I could, into those things, which are needful for this important part of your office: and I am persuaded, that you are capable, by moderate but regular application, to do good service in this line. I hope you will never lose sight of this object; but give to these studies, and attempts at translating, as much time, as can be spared from more urgent demands, and so far as a proper regard to your health and spirits will allow you: and that you will return to them, with alacrity and pleasure, when excluded from more active services; assured, that, in this way, you will eventually serve the common cause, to a most important degree.

A general acquaintance with history, especially so far as it relates, in any degree, to the sphere of your labours; and an acquaintance with the manners, and customs, and sentiments of the adjacent regions, especially those of the Mohammedans who reside there, would be of great service to you.

The knowledge of the Arabick is, I am deeply convinced, of the greatest importance to Missionaries 'in Africa and in the East:' as, perhaps, more generally used, than any other language in the world; in itself, and its dialects. It grieves me to think that I could give you so very little help, in this part of your studies: but I am persuaded, that you have so far attained, as to be enabled, if favoured with health, to acquire, by a moderate application, whatever is needful in that language. I trust you are fully aware of the importance of doing this: as it will give you much additional influence among tribes, who know no learned men except Mohammedans, and scarcely conceive of learning unless

in association with the Arabic Language; as it will open to you a treasury of words, not unknown to the natives, and peculiarly capable of being assimilated to their idiom, with which to supply the deficiencies of their languages; and as it will give you access to the more recondite learning of the Mohammedans, and to the knowledge of their delusions and superstitions, and their plausible way of stating and defending them. This is a species of knowledge more important to you, than all the classical learning in the world: for how can you counteract those errors, which you do not understand?

But let these hints suffice, on a subject, of which I am but little competent to speak.

2. The DISPOSITIONS of the heart, under the teaching and influence of the Holy Spirit, are of still greater importance, and of more urgent necessity.

Here, especially, FAITH is needful, in all its exercises. You can do nothing to any purpose, but by faith. A realizing view of eternity, and of the everlasting happiness or misery of every human being—the incalculable value of an immortal soul—an abiding conviction, that all men, every where, are *by nature children of wrath*, and *vessels of wrath fitted for destruction*, and under condemnation for their personal crimes; and yet there is no salvation for any one of them, except in Jesus Christ, and by faith in him—a firm persuasion, that a single soul, converted by your means, is a greater good, than the utmost possible success in any secular employment, or even in any attempt to meliorate the temporal condition of mankind; both in respect of the man himself, and the consequences of his conversion at present and even in future generations—all this, I say, is indispensably requisite. Indeed should you spend your whole lives in assiduous labours, and win but a very small number of true converts from the kingdom of darkness; you will have lived to more purpose, not only than the most celebrated warriors, poets, orators, and historians, but even than legislators and philanthropists. Faith in this respect, strong and animating faith, is peculiarly requisite for you; in the prospect of long delays, numerous disappointments, and the apparently small success

of your labours. Never forget, I again repeat it, that he, who wins one soul, does more, a thousand times more, for the glory of God and the benefit of mankind, than he, who civilizes whole nations; except as their civilization may eventually prove conducive to their conversion and eternal salvation. That Faith, also, which *sees him who is invisible;* which *sets God always before us;* which looks habitually to the once suffering, and now glorified Redeemer, who 'we believe shall come to be our Judge;' *faith, which worketh by love—purifieth the heart—overcometh the world;* faith, which entrusts our present and our eternal concerns, unreservedly, into the all-powerful and faithful hands of Christ, and receives him, in all his offices and characters; faith, by which we *yield ourselves to him,* to be employed and disposed of, as he pleases; faith, which rests on his promises, and expects the accomplishment of them, from his power, truth, and love: in all respects, Faith will be especially needful to you, my Brethren, every day, and every hour. *Lord! increase our faith,* must be your constant prayer.

FORTITUDE is especially required in a Missionary—the courage of faith; for all other courage will fail in this case.—Not that courage, which, often madly, risks both life and soul, in assaulting others; or even that, which is shewn in defending ourselves, or those connected with us: but that steady fortitude, by which our Lord himself persisted in his labour of love; unmoved by dangers, or the immediate prospect of death in its most tremendous form, till he could say, *It is finished!* You must *arm yourselves with the same mind;* and be followers of his holy Apostles, as they followed him, and trod in his steps of zeal, and love, and fortitude, undismayed by any terror, unwearied by any hardships or sufferings, till they too could say, *I have fought a good fight: I have finished my course: I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.—Even after that we had suffered before, and were shamefully entreated, as ye knew, at Philippi, we were bold in our God, to speak unto you the Gospel of God, with much contention**. That calm and

* 1 Thes. ii. 2.

steady fortitude, with which the three young Jews met the frown and menaces of Nebuchadnezzar and the prospects of a fiery furnace, and with which St. Paul was prepared to meet the rage of an incensed multitude at Ephesus, must be your pattern. You must be bold, in adhering to the path of duty, and in acting according to your conscience, amidst the scorn, and revilings, and rage of enemies, and perhaps the censure of mis-judging friends.

But, my Brethren, this fortitude must be connected with proportionable MEEKNESS and GENTLENESS. You must aim to be firm as a rock, where the cause of God, and your evident duty are concerned; yet this should be done with suavity, kindness, and temper: but, in what relates merely to your own interest, indulgence, or inclination, you must be as pliant as the willow. It will especially be incumbent on you, to watch against every tendency to irritability of spirit; and to endure the unteachableness, the unreasonableness, the ridicule, reviling, or injuriousness of those around you, without apparent emotion: you should be ambitious, so to speak, of being considered as men whom none can make angry. And here I will introduce some observations from one, who is well acquainted with the Africans, and a cordial friend to your object:*—"Africans, even of the lowest order, possess much more intelligence and discernment, than Europeans in general give them credit for. Missionaries should be apprized of this. Also that they are keen, patient, calm, and decorous in discussion. If, in argument, they find their adversary deficient in any of these qualities, they know well how to make their advantage of it, and the audience are in general quite ready to decide against him. A Missionary should keep this well in mind; as, in most of his discussions with Africans, the whole of those who are present will feel a common interest with his opponent."

PATIENCE, not only in bearing hardships and suffering with resignation and serenity of mind, but especially *patient continuance in well-doing*; perseverance in your

* William Dawes, Esq. formerly Governor of Sierra Leone.

undertaking, amidst discouraging circumstances, perhaps year after year, without visible success; is peculiarly needful for a modern Missionary. Of all other things, this is perhaps the most essential: and, without it, the most fervent zeal, accompanied with other promising endowments, will seldom produce much effect. For want of this, many, who have made a good beginning, and sown good seed, have prematurely left the field and the expected crop, to the ravages of the wild beasts of the earth. In this respect, the Moravians have given Missionaries a most instructive example: and perhaps this habit of patient waiting has conduced more to their ultimate success, than all other things have done. That time, my Brethren, is not lost, which is employed in getting well acquainted with the language and manners of the natives; in attracting their attention, gradually acquiring their esteem, or conciliating their affection. When active services are impracticable, your studies, as subservient to the giving of the natives the Holy Scriptures, or part of them, in their own language, and in co-incident services, are very important; and may prepare the way for future Missionaries. You, who enter on a mission, where but little ground has as yet been gained, above all others, must be contented to labour, and leave other men to enter into your labours. You may sow seed, and others may reap the harvest: but, at length, *both he that soweth, and he that reapeth, shall rejoice together—Be not, therefore, weary in well-doing; for, in due season, ye shall reap if ye faint not.*

It is not requisite, that I should dwell on the need of unaffected DISINTERESTEDNESS; of indifference as to external accommodation; of a willingness, if need be, to live on the same food, and lodge in the same manner, as they do among whom you go; if, by so doing, you can acquire the opportunity of attempting somewhat for their good. You must endeavour, by all means, to convince them, that *you seek not theirs but them;* and that you are *willing to spend and be spent for them.* You must shew yourselves to be men of another world, and dead to all the interests and concerns of this present life. *Your moderation must be known unto all men:* and you must be peculiarly careful, not needlessly to

entangle yourselves in the affairs of this life, which some having done, have at length relinquished their missionary labours.

Time would fail, in shewing the need which you will have of HEAVENLY WISDOM. *Be ye therefore wise as serpents, and harmless as doves;* of evident good-will to all men; of zeal for the glory of God our Saviour; calm, loving, prudent zeal, expressed by scriptural means alone. I shall, however, here introduce some further remarks, from the same well informed friend of the cause:—"It will be necessary to instruct a Missionary, to be kind, affectionate, and meek in his intercourse with the natives: but it is very necessary to guard him against an over kind, and over liberal conduct toward them, on first acquaintance. What you do for them once, they will expect you to do always; and any material change of conduct will not fail to produce complaint, and perhaps disgust. They are like all other human beings, naturally exceedingly selfish: and great firmness, accompanied with mildness, must be exercised in refusing requests, which are either in themselves unreasonable, or which cannot, without inconvenience, be complied with. When treated in this way, they are not apt to feel offended, or to imbibe any ill-will: but, when a refusal is attended with any thing contemptuous or irritating, either in word or manner, it seldom fails of making both a strong and lasting impression. Some small presents will, on their first arrival, according to the custom of the country, be expected, by the principal people: but this matter is well understood by those who are already settled. It will be very necessary, for the Missionaries to be exceeding careful, that the natives do not rob them of their time, any more than of their goods. Time is comparatively of no value to an African: and it is not without difficulty, that they are brought to comprehend, that very frequent interruption and intrusion can be materially inconvenient to an European. On occasions of this sort, it will be sufficient to say, 'I am very busy, and I cannot sit to talk with you just now: when you come next time, I hope to be more at leisure.' It would be well, if one room in a house were kept sacred from intrusion of any kind: and the natives should be

told, that whenever they should find the person they might want was in that room, he was not on any account to be intruded on. They would feel no uneasiness from a plan of this kind, steadily persevered in. In fine, they may be treated, on all occasions, as reasonable, intelligent persons; and they will, in general, bear a refusal, or acquiesce in any reasonable requirement, with good humour, provided they be treated with kindness and temper. The Missionaries, in their intercourse with Mohammedans, may discuss points in religion with freedom, provided they do it with candour and mildness. Mr. Butscher has frequently spoken to them, in the plainest terms, concerning the impostures and conduct of Mohammed, without incurring the slightest ill-will or displeasure; having done it with his accustomed prudence and temper."

The ground, so to speak, must be prepared to produce all these excellent fruits, by deep humility: by the complete mortification of self-wisdom, self-righteousness, and self-will; of ambition, vain glory, desire of pre-eminence, or human applause: by genuine poverty of spirit, deep contrition before God, and unaffected modesty before men. *Be ye*, therefore, *clothed with humility.*

IV. I would suggest a few thoughts on the special ENCOURAGEMENTS, by which Missionaries may be animated in their arduous work; and enabled to meet that question, which must occur to every humble reflecting mind, in the prospect of such a service, *Who is sufficient for these things?*

It is not here to be expected, that I should mention the general encouragements of the Gospel, which have no peculiar relation to this case, more than to others; and which, though inestimably precious, are so as much to us here at home, as to Missionaries abroad. These, my dear Brethren, I trust you well know: and I need only exhort you, in every moment of depression, to recollect them; and to say, *Why art thou so heavy, O my soul? and why art thou so disquieted within me? Hope then in God; for I shall yet praise him, who is the health of my countenance and my God.*

But there are some special encouragements for Missionaries, as such, which must not be passed over, in this general manner.

1. The SPECIAL NATURE OF YOUR UNDERTAKING; being exactly an attempt to execute the commission given to the Apostles, and their successors in the Christian Ministry, if duly considered, is replete with encouragement.

To you, if simple, and faithful in your endeavours; to you, I say, especially belong such promises, as these, *Lo! I am with you always, even to the end of the world—I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist—I will not leave you comfortless,* (or, *as orphans,*) *I will come unto you—Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee:* in short, all the promises made to the Apostles as the Missionaries of Christ to the world at large; except those which relate immediately to their high office, as infallibly communicating *the whole counsel of God*, to the church and to the world, by their preaching and their writings; and to the miraculous powers, by which they confirmed their doctrine to mankind.

2. The consideration, that the MOST EMINENT MEN, NEITHER HAD, NOR THOUGHT THEY HAD, IN THEMSELVES ANY MORE SUFFICIENCY, THAN OTHERS OF THE HUMAN RACE; is a source of encouragement.

Their *sufficiency was of God—From the fulness of Christ they all received.* Their wisdom, holiness, and competency for their important work, and all success in it, were from Him alone. His fulness is still the same. *He is the same yesterday, and to-day, and for ever.* Your object and motive are the same: *the weapons of your warfare* the same: and you are authorized to expect the same communications from his fulness, and a portion of the same blessing on your labours. Go forth then in his Strength: and remember, that your success must be *not by might, nor by power*, nor by human wisdom, nor by learning, genius, or eloquence; *but by the Spirit of the Lord of Hosts.*

3. You may confidently assume, that FOR NO PERSONS, OR AT LEAST FOR SCARCELY ANY PERSONS, ON EARTH, ARE SO MANY PRAYERS INCESSANTLY AND FERVENTLY POURED OUT, IN THEIR BEHALF, AS FOR YOU, AND YOUR BRETHREN, IN MISSIONARY LABOURS.

And this, to those who know the value and prevalency of the fervent prayers, even of one or two persons, needs only to be hinted, to inspire courage and confidence. While you are labouring amidst difficulties abroad, we shall be without excuse, if we do not daily implore every blessing on you, on your souls, families, and labours, with all earnestness and importunity.

Finally, my dear Brethren, you, if faithful unto death, have scriptural ground to expect PECULIAR HONOUR AND DISTINCTION, AT THE DAY OF CHRIST, your Saviour and your Judge: both as having attempted to honour his name, and promote his cause, in regions most completely subjected to the sway of his great adversary, the Devil; and this, by willingly renouncing all earthly interests, connections, and indulgences, and submitting to hardships, labours, and self-denials peculiar to the service which you have undertaken: and also, even should you not live to witness any great success, in that you will scatter seeds of divine truth, where none have before been sown; and no doubt, at the Last Day, many, whom you never saw, will bless God, for sending you into the regions, in which they dwelt; and so, at least preparing the way, for their being *turned from darkness to light, and from the power of Satan unto God.*

V. I had purposed to conclude, with COUNSELS and EXHORTATIONS; but I have anticipated most of the subjects, which I intended to adduce: and I have already far too much trespassed on your time and patience; except as the example of St. Paul, who, for the last time addressing his fellow-christians, *being about to depart on the morrow, continued his speech till midnight*, can plead my excuse.

I shall, therefore, only drop two or three Hints—

1. LET NOTHING INDUCE YOU TO NEGLECT ALL DUE CARE OF YOUR HEALTH.

Let no influence, or persuasion, prevail on you to neglect such rules, for the counteracting of the insalubrity of the climate, as competent persons have laid down. Let no ardour for any special service, no motive of convenience, or even of Economy, prevail with you to take voyages or journeys, at those seasons, in which experience proves that they are perilous to European constitutions. Rather submit to frowns and censures from ill-judging men, than risk your valuable lives, in such romantick attempts: I say VALUABLE, not to yourselves so much, as to mankind; to us, who long for the conversion of the heathen; to the Society, and the common cause of Christianity. Remember, I say, that you are not your own: you have no right to throw away your lives. In all cases, where it is indispensable, you ought to venture them freely: but not without some adequate object; and that must be a great object indeed, which, in your situation, is adequate to the life of a zealous and able Missionary.

There is a sort of amiable easiness, and a disposition to yield every thing to others, without any regard to what may become of yourselves; which may here mislead you. By declining, or postponing particular attempts, attended with extraordinary danger, (I speak especially with reference to the climate; the rains, the damps, the diseases peculiar to it) your lives may be preserved for objects of ten-fold greater importance.

God forbid that I should be thought to plead for a timid, cowardly care of life and health! I admire the man, who *regards not his life*, when an important object is before him: but men of this character are too valuable and too ready to expose themselves, to be left without counsel and caution, not to do this without good reason.

2. You, my dear friends, are going to join some other Missionaries already settled in Africa. I shall leave it wholly to others to give you advice and instruction, concerning this, as to other things; but let my parting counsel be, "LET ALL YOUR THINGS BE DONE IN LOVE" —*Let nothing be done through strife, and vain-glory—Do all things without murmurings or disputings.*

Remember, remember, I say, that Satan's grand object is, to divide those, who seek the subversion of his kingdom. Be fully and constantly aware of this, and resolutely and pertinaciously oppose this his grand object. Endeavour *to stand in one spirit, with one mind, striving together for the faith of the Gospel—Love one another; and marvel not if the world hate you.*

Force the Africans to say, "See how these Christians love one another! How free they are from selfishness, covetousness, ambition, vain-glory, resentment! How ready to *bear one another's burdens;* to bear with one another's infirmities; to sympathize in one another's joys and sorrows! They are as one body animated by one soul!"

You must not expect too much from your fellow-labourers; for the best of men are imperfect. You must be prepared to bear with many hasty expressions, perhaps rather unreasonable proposals, or requirements, and various things which will need the exercise of patience and meekness: for, in heaven alone, will these be needless.

You cannot give up too much for peace among yourselves, unless you give up a good conscience towards God. No words can express, how much your success depends on this union of soul among yourselves. The more you all live together, as if one family, without any separate interests, visible to the natives, the more likely will you be, to succeed in your pious and benevolent attempts.

3. In respect of the INSTRUCTIONS, WHICH, WHEN YOU HAVE THE OPPORTUNITY, YOU SHOULD GIVE TO THE NATIVES, I need say little.

You must, so far as you are able, and in due time, order, and proportion, first *the milk*, and then *the strong meat*, as they are able to bear it, *declare to them the whole counsel of God;* of which *Christ crucified* is the grand centre.

But *the whole need not a physician.* Nothing, which

can be spoken by man, concerning the glory and grace of the Saviour, his power, his truth, and his love, the suitableness, preciousness, and sufficiency of his salvation, will ever bring a sinner to *count all things but loss, for the excellency of the knowledge of Christ;* till he is convinced of sin, and feels his urgent, his perishing need of his great salvation. *By the law is the knowledge of sin;* and the holy commandments of our God must, therefore, be explained and enforced on the heart and conscience, for this, as well as other purposes.

But, as such a measure of acquaintance with the divine law, as opens the instructor a way to the sinner's conscience, cannot be communicated to the Gentiles, except by degrees; it appears to me, that the best way of proceeding is, to take it for granted, that all men are bound to obey the God who made them; that all have failed of this obedience; that all have refused to do, what they in their consciences knew they ought to do, and have done what they knew they ought not to do; that all, being thus self-condemned, are also condemned by God, and will be condemned at the Day of Judgment, if left in their present state; that, on this account, all need repentance, forgiveness, and salvation. Then they must be instructed that God has, in rich mercy, provided salvation, has given his own Son to be the Saviour, and has sent to them the word of salvation. You should never, in my judgment, attempt to discuss doctrines or duties, separately; but hold *the ministration of death and condemnation*, in one hand, so to speak, and that *of righteousness and of the Spirit*, in the other, in every sermon or conversation, so far as it can be done. Briefly, but strongly, with a direct appeal to the conscience, shew them their guilt and danger, and point out, at the same time, their refuge and remedy; the Saviour from wrath, and the Divine Sanctifier.

As Chaplain of the Lock Hospital, I had to address numbers, almost as ignorant as the poor Africans; but, in this way, I could always fix their attention, and often greatly move their affections. And I think you will, in this way, succeed far better than by laboured arguments, in your attempt also.

There is generally in men, an almost instinctive idea of a Judge, of accountableness, of a future reckoning, and of criminality; from which they strive to hide themselves, as Adam and Eve, among the trees of the garden. But, *by manifestation of the truth*, thus *commending ourselves to every man's conscience in the sight of God*, we, as it were, say to them, *Adam! where art thou?* And, in this way, without much laboured reasoning, by the concurrent blessing of God, their mouths are stopped; and they are induced to hear, what we wish to speak, concerning the salvation of God.

But, let these hints suffice. And now, my dear Brethren, *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified: to make you blessed, and blessings to multitudes! May the Lord Jesus Christ be with your Spirit. Amen.*

REPLY

OF THE

Missionaries WILHELM *and* KLEIN, *to the Instructions and Address delivered to them.*

Honoured Gentlemen—

IT affords us much satisfaction, that the Lord of the Harvest has, at length, opened to us a prospect of entering on our labours. For this we desire to give thanks to his name. The season of waiting has been long; and we have, at times, felt a degree of impatience; but we have endeavoured to reconcile our minds to the will of God in this dispensation, and have indulged the hope of becoming the better qualified for future usefulness.

The prospect of success among the Africans, especially in the Schools, is very encouraging: but still a sense, both of our own insufficiency, and of the difficulties and dangers which we shall have to encounter, would fill us with despondency, and we should be ready to say with Moses—*O my Lord, send, I pray thee, by the hand of him whom thou wilt send*—did we not remember Him who has said, *My grace is sufficient for thee; for my strength is made perfect in weakness:* and *Not by might, nor by power, but by my Spirit, saith the Lord:* and *Lo, I am with you always; even unto the end of the world.*

But, deeply as we feel our insufficiency for this arduous service, yet we are satisfied and thankful that we have devoted ourselves to it. We would *know nothing among* the Heathen, *save Jesus Christ, and him crucified.* We trust it will be our delightful employment to teach both old and young, to *know the only true God, and Jesus Christ whom he hath sent;* and, in this good work, we shall esteem ourselves happy to spend the remainder of our lives.

It shall be our endeavour, by the help of God, to conform ourselves, both in doctrine and practice, to the Instructions which we formerly, and on the present occasion have received, from our much esteemed Tutor; and also to those Instructions, which we have received, and may hereafter receive, from the Honourable Committee.

We take this opportunity most gratefully to acknowledge your great kindness, of which we have received so many convincing proofs; during the whole of our stay in England. We trust that the recollection of it will ever remain with us; and, heightened by a sense *of the kindness and love of God our Saviour*, will induce us to be faithful and vigilant, in the discharge of the duties to which we shall be severally called. We pray that an abundance of spiritual and temporal blessings may be bestowed on every member of this Society; and that, through their instrumentality, thousands of the Heathen may at last join with them and us, in surrounding the Throne of God, and in singing, *Worthy is the Lamb that was slain, and has redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation.*

We cannot forbear also acknowledging, with gratitude, our sense of the obligations, under which we lie to you, our Venerable Father and Tutor, for the indefatigable attention which you paid us during the three years we were placed under your care at Aston; as well as for the excellent instructions, exhortations, and warnings, which you have given us on this occasion;—an occasion which cannot but sensibly affect our minds, when we consider, that we must now take leave of you, and of all our friends in England, probably to see one another no more, until we meet before the Judgment-Seat of Christ: and may it then appear, that you have not laboured in vain, in instructing us, and that we have not laboured in vain, in communicating those instructions to others!

Finally, we entreat the earnest prayers of every member of the Society, that the Holy Spirit may be abundantly communicated to us, to enlighten our un-

derstandings, and to sanctify our hearts; and to endue us with wisdom, patience, humility, meekness, holy zeal, and tender compassion to perishing souls: that so we may be *workmen that need not be ashamed, rightly dividing the word of truth:* And also that the Lord may bring us safely over the mighty waters, to our brethren in Africa; with whom, in perfect harmony, each in his proper place, we may exert ourselves to the utmost to promote the glory of God and the Salvation of Souls.

We are,

Honoured Gentlemen,

Your obedient Servants,

(Signed) JOHN GODFREY WILHELM.
JONATHAN SOLOMON KLEIN.
SUSANNA KLEIN.

APPENDIX IV.

(See Page 407.)

Translation of a Letter from Dr. NAUDI, *of Malta, to the Secretary.*

My dear Sir— Malta, June 2, 1811.

I TAKE the liberty of addressing you, though I have not as yet had the happiness of knowing you but by name. My object is, to represent to the Society for Missions, the expediency of sending one or two Missionaries into the Levant; who, I will venture to say from the experience which I have acquired of these countries, cannot fail of meeting with success.

There are, in these parts, well peopled and very opulent districts, where multitudes of Christians of different denominations live mingled in confusion with the Turkish inhabitants. But, unhappily, these Christians are so ignorant, that, deprived of the true light of the Gospel, they not only can contribute nothing to the extension of religion, but are scarcely able to maintain the great doctrines of Redemption among themselves.

Until the present war, the Congregation, at Rome, de propagandâ Fide, watched over these important interests. It frequently sent Missionaries; maintaining strangers in its bosom, in order to qualify them to render service to these countries, on their return to them. But this Institution exists no more: its property is sold: its revenues are usurped, and entirely diverted.

It now, therefore, belongs to you, to enter on this labour of propagating the Christian Faith among Infidels, and of confirming it among the Ignorant. The Fountain of the Lord shall never be dried up on the

earth, as he has promised; but shall burst forth from other sources, perhaps more abundant, to cause the inheritance of his Son, Jesus Christ, to flourish. Who could have foreseen that England would promise and effectually fulfil the promise, to become the centre of Christianity? A Greek Deacon, my friend, who lately went to Egypt, often observed to me that the institution of the Bible Society of England must have taken place by *heavenly inspiration.*

Let me beg you, therefore, to represent to the Society the necessity of sending some Missionaries to the Levant. On this same subject I have written to Mr. Terrot; and Mr. Mair, who will deliver to you this letter, will speak further on the plan.

I would recommend, that young and healthy men only, be destined for these Missions; and such as will accommodate themselves to Eastern customs, in respect of manners, dress, &c. and that they speak Greek or Arabic: it would be advantageous, indeed, if they could speak both tongues.

To secure success in their Missions, by sending men endowed with these very necessary qualifications, the Propaganda caused to be instructed at Rome, and at its own charge, natives of different countries, in the duties and the ministry of Christianity; in order, that, being afterward sent by the College to their native districts, they might enjoy more influence, and be best qualified to fulfil the objects of the Mission. It sent on its Missions the Fathers of St. Francis; who, being hardily trained, penetrated farther than any other persons into barbarous countries. In Egypt, and at Grand Cairo in particular, there are at present many of this fraternity; but, it is much to be lamented, that they are very ill-informed. The Archbishop of Aleppo assured me, that a good Missionary, in the vicinity of his diocese, might be the instrument of as much good as an Apostle.

I present these reflections to the Society, with what I have before written on the subject to Mr. Terrot, and what Mr. Mair will personally add on this matter, in order that you may adopt such measures as may be ad-

vantageous to those natives of the Levant, now almost abandoned, and in the utmost need of Christian aid.

May the grace of God be with you, that it may animate you as Secretary of one of those Institutions which are most beneficial to mankind: may it fulfil the wishes of the conductors of your Society: may Almighty God direct them to his own glory, and bring its Members to his eternal felicity!

I am, very faithfully, yours,

(Signed) CLEARDO NAUDI.

To the Rev. Josiah Pratt,
Secretary of the Society for Missions.

APPENDIX V.

(See Page 422.)

Requisition from certain Members of the Society to the Secretary.

"To the REV. JOSIAH PRATT, Secretary to the Society for Missions to Africa and the East, instituted by Members of the Established Church.

"Rev. Sir— *April* 20, 1811.

"We, the undersigned Members of the 'Society for Missions to Africa and the East,' feeling it to be an imperative duty on the Society to exert itself, at this juncture, to procure such provisions in the New Charter to be granted to the East-India Company as shall, under wise and prudential regulations, promote Christianity in India, request you to communicate to the Committee of the Society our united desire, that a Special General Meeting of the Society may be called, without delay, to take this important subject into consideration.

(Signed)

THOMAS THOMPSON.
WILLIAM HENRY HOARE.
CHARLES NOEL NOEL.
RICHARD STAINFORTH.
JOHN MATTHEW GRIMWOOD.
GEORGE WOLFF.
ALEXANDER MAITLAND.
SAMUEL MILLS.
W. A. GARRATT.
JOHN BUTLER.
EDWARD ROWLAND PICKERING.
THOMAS ALLAN.
JOHN MORTLOCK.
WILLIAM CARDALE.
THOMAS HAYDON.
EDWARD NORTON THORNTON.
JOHN COOPER.
WILLIAM RANSON.
JOSIAH ROBERTS.
ROBERT HART.
WILLIAM MARRIOTT.
WILLIAM MARRIOTT, Jun.
BENJAMIN STAREY."

APPENDIX VI.

(*See Page* 423.)

Some Account of the Proceedings at the Special General Meeting of the Society, held April 24, 1812.

LORD GAMBIER having taken the Chair, Henry Thornton, Esq. M. P. rose and addressed his Lordship and the Meeting to the following effect.—"My Lord, in addressing a few observations to the Chair, previously to moving the Resolution I shall have the honour to submit, I must beg your Lordship's indulgence, if I fail to do justice to the great topics on which it may become me to touch. When the lateness of the hour to which the House of Commons sat last night, and my own want of preparation for the task which I am undertaking, are considered, I am sure the Meeting will hear me with indulgence. I feel, indeed, that I need not go into any long argument in favour of the Resolution which I rise to move. The great object of this Society is to extend the knowledge of Christianity in Africa and the East. That this is a duty incumbent on us all, is a point, which, however necessary it might be to contend for it in other places, I need not when presenting myself to this assembly labour much to prove.

"The obligation stands upon two separate grounds.

"First, benevolence obviously suggests, that we should aim to communicate generally to our fellow-creatures whatever we have experienced to be beneficial to ourselves. And is there any one, who will deny that the Gospel is a blessing to the people of this country—that it is the means of promoting morals and repressing vice, or that the diminution of moral evil is conducive both to individual happiness and to national prosperity.

"But the duty of propagating the Gospel stands also upon the ground of a specific injunction of him, by whose name we call ourselves; an injunction, which, though addressed more immediately to the teachers of it, undoubtedly reaches also to private Christians, so far as respects those pecuniary and other means by which the teachers shall be enabled to dispense it.

"It is for this purpose that our Society has been formed, and it has already made some progress in the great work in question. We have not yet, indeed, sent Missionaries to India, and the reason of our having hitherto forborne to do it, I shall proceed to explain. The East India Company, according to the general principles of its establishment, keeps the key of India. It professes to admit no one into its territory without special leave. It is therefore not owing to any jealousy of Missionaries in particular, that the door of entrance is shut against them. Nevertheless, a doubt has existed among the Directors of this Society, whether all those facilities might, if asked, be granted, which are material to their object: and, it has been chiefly on the ground of this mere uncertainty, that they have as yet chosen rather to direct their attention to other quarters. But it will be obvious, that at a time when commercial men, and when adventurers of every description, are hoping to enlarge their opportunities of entrance into India, and when a new charter is about to be given, it must become the members of such an institution as ours, to lay in their claim, and to suggest to Government that such means may be taken for securing the admission of their Missionaries, as shall seem most wise and prudent. The Resolution which I shall move will have this suggestion for its object. We are a Society attached to the Ecclesiastical Establishment of this country, and to Missions standing upon Episcopalian principles. We may naturally expect that there will be no objection. The Resolution will, in the first part of it, lay down more broadly the principle of evangelizing the heathen world, but the practical purpose will simply be to confer with some of those who are in power, on the means of securing the entrance of our own Missionaries into India, supposing them to be unobjectionable, as well as their quiet continuance there so long as they conduct them-

selves with prudence and propriety. The opening of a direct path for them, and the regular sanction of them while in the Indian territory, will supply better means of guarding against mischief than any less authorized system of introduction could afford.

"Having thus explained the general grounds and intention of the motion, I shall briefly advert to the very peculiar motives which exist for directing the attention of our Society to this quarter. Our Indian territories are supposed to contain sixty millions of souls. We have already supplied them with an European Government, which I believe to be in general extremely well administered, and to have improved, much more than is commonly supposed, the happiness of the people. We have also imparted to them much European knowledge. Thus we are communicating to them more and more of intellectual and political improvement; and surely we ought to endeavour that moral and religious light should advance with all the other means of elevating their character. That they are now sunk in a low and deplorable state of ignorance and superstition, no one can surely doubt who has either heard of the Temple of Juggernaut, or of the practice of infanticide, or of the other cruel and abominable parts of what is called their religion. To endeavour to remove the abominations in question, seems to require only the most common exercise of humanity; and the silent progress of Christian sentiments and principles must surely be among the means, which the Government of India will wish to see co-operating with their own efforts for this purpose. I am far from wishing to shew intolerance to the religion of any of my fellow-creatures; but I apprehend that the greatest friends to Toleration have never carried their principles so far as to say that positive acts of cruelty or immorality ought to be allowed, provided they take the name of religion. The very worship in question is barbarous and immoral, and it is the bounden duty of this Christian country, not to exclude that light from its Indian subjects, which shall tend to the suppression of such horrible evils, and to the general melioration of their character. The difficulty of removing the prejudices of the natives, has been proved by experience to be not so great as has been supposed.

It also deserves observation, that there are countries bordering upon our own Indian Empire to which Missionaries have access, and how preposterous will it be to see the work of spreading the Gospel proceeding in those parts, while from the people, subject to ourselves, the same light is excluded. The time I trust will come, when the seed sown by this Society will bring forth abundant fruit, and the magnitude of the consequences which may follow from the measures of the present Meeting, exceed all imagination." Mr. Thornton concluded, by moving the first Resolution.

William Wilberforce, Esq. M. P. rose to second the motion. He looked round him with great satisfaction, and augured well of the success of the Society's wishes, from the largeness of the Meeting, convened on a very short notice. But while the commercial interests of merchants and manufacturers were so much at heart in the feelings of the public, it was reasonable to expect that the laying of the foundations of the happiness of millions, in the improvement of their moral habits, would not be neglected. He should have thought it necessary to guard against misrepresentations of the objects of the Society; but his honourable friend had so ably and distinctly shut out all mistakes upon that subject, as to render it unnecessary for him even to glance at it. The importance of the benefits that might hereafter result from the labours of the Missionaries in India, was of immense magnitude. There were sixty millions of natives for whose happiness the British Government had to answer: they were fellow-subjects, although of a different colour; and colour was fortunately now no longer permitted to be a bar to a love of them, and a desire for their welfare and happiness. They had claims on this country, for they had contributed to our commercial prosperity, and we could not repay them with a better boon than that of offering them the blessings resulting from a knowledge of the Gospel. They were peculiarly under the protection of Britain, for they were in fact tenants of the British Government in India; the land being virtually held under the sovereignty of that government. These were claims for the promoting of their happiness, arising out of their near connection with us, independent of

their claims as human beings and fellow men. Formerly, strange objections had been raised against the attempts to convert these people to Christianity, on account of some supposed danger to result from them. This was a most extraordinary perversion of zeal, for it was a zeal to preserve the ignorance and misery of millions. This prejudice was dying away, shaken as it had been by the experience of facts and the testimony of the highest authorities. That excellent man, Lord Teignmouth, had given his sanction to the soundness of the policy, independent of our duty as Christians, of propagating the Gospel among the natives of British India. All motives that were valuable, in fact concurred to countenance and sanction the design. Providence seems also to indicate that the present is the moment to prosecute the glorious cause with unexampled success —Various unconnected circumstances have met in one point, which the Divine mind had no doubt prepared for the accomplishment of his gracious purposes towards the natives of British India. The very general desire for a closer connection, a more unrestrained intercourse with India, could scarcely have been predicted. The character of the Missionaries was of that exemplary kind, as favourably to prepare a reception for the most extensive religious intercourse between future Missionaries and the natives. The exertions of the British and Foreign Bible Society, by diffusing translations of the Holy Scriptures, were sending forth the divine truths of the Gospel into all lands, and to be sounded in every language—The literary labours of Dr. Buchanan had unveiled the horrible effects of those superstitions in India falsely called Religion. The degraded state of India began to bear on the minds of conscientious persons with unusual force, and the darkness which had enveloped the subject was quickly passing away. He looked forward with confidence to the time, when that true peace and happiness, which result from the practice of the divine precepts of Christianity, would be rapidly spreading over the immense population of British India. We are following the example of that Apostle who preached to the Gentiles and to strangers, and we shall reap part of the rich harvest of his reward. It is our bounden duty, and the benevolent

persons who are this day met to further it, will be deemed among the blessings of the country. Their labours tend to spread light and moral happiness over immense regions, nor will they fail to gather the happy fruits of their labour.

Sir Thomas Baring, Bart. M. P. said, he had been witness to scenes in India of a nature too horrible to relate. He spoke of the case of women becoming a sacrifice to the flames on the death of their husbands. This was a circumstance so common, as scarcely to be noticed in India. But he would mention a fact that came within his knowledge, that seemed almost incredible: two children of a dying father were found putting mud into the ears and mouth of the unfortunate parent, and afterwards throwing him into the Ganges; on a belief that his salvation would be ensured by these means.

The motion was then carried unanimously.

The Right Hon. Lord Calthorpe moved the second Resolution, after a short but appropriate speech.

James Stephen, Esq. M. P. seconded the motion.—He observed, that it was probably less necessary to recommend the measure proposed than to justify the stopping there for the present, which he understood to be the intention of his Noble Friend, and the Gentlemen who had convened this Meeting. That the sense of the Society ought to be expressed to his Majesty's Government there could be no doubt, but many Gentlemen, perhaps, might doubt whether we ought not to go further, and take measures for calling forth a public expression of the wishes of the religious part of the community on this subject, not only to Government, but to Parliament. For his part, however, he was satisfied that the only prudent step to be taken in the first instance was that which the motion proposed. He hoped it would not be understood as implying any doubt that Ministers were well disposed towards the sacred object in view; or an opinion that the request of this Society was necessary to strengthen

that disposition. He could sincerely express his own conviction of the contrary; but it was proper, in respect of what the Society owed to itself, that its sentiments on this occasion should in some way be declared, and the mode proposed appeared to him the most unexceptionable that could be suggested. It was certainly also very desirable that Government, in considering of the provisions to be made for the future interests of religion in India, should be assured of the disposition of this Society to promote its pious intentions, by sending Missionaries to preach the Gospel to the natives. It might tend to obviate some difficulties which prejudice might otherwise oppose to that charitable work; for Gentlemen had no doubt heard of the preposterous idea, that the natives of Hindostan would be alarmed, and driven into insurrection, by attempts to propagate Christianity among them; mistaking persuasion for command, or supposing that the mild and benevolent means at first employed would be followed by compulsion. It was, to be sure, an apprehension so absurd and extravagant, and so much at war with all history and experience on the subject, that it might seem scarcely to deserve consideration. But strange to tell, many men, whether from secret dislike to Christianity, or from credulity and prejudice, had given currency to those idle fears, and raised a clamour on that account against the Indian Missions. Now, to be sure, it was the more decisive answer to those opponents to say, that individuals of no political power or station, but acting upon the principle of Christian charity alone, and supported only by private persons or charitable societies in this country, would be the preachers of the Gospel to the Gentoos. If the Government were to take the work into its own hands, the fears in question, though still utterly groundless, would not be quite so preposterous. The power of the sword being in the same hands with the missions, it might be less impossible for the natives to suppose that the one might hereafter be auxiliary to the other. All that it was necessary or desirable, perhaps, to obtain from Government in the renewal of the Charter, so far as respected the religious institution of the natives, was the free access of missionaries of a proper character to India, and protection there while they conducted them-

selves in a peaceable and inoffensive manner.—Thus much might very probably he hoped be obtained, without any further measure on the part of the Society than that which was at present proposed. But the success of the application might perhaps be prejudiced by a premature and unnecessary resort to means of a more public kind. He was therefore of opinion, that the Society, after appointing a Committee to confer with Ministers on the subject, should wait for its report, and if that was satisfactory, nothing further need be done.—It was unnecessary to add any thing to what had been so powerfully and eloquently said by his Honourable Friends, as to the duty of carrying the light of the Gospel to India, or further to illustrate the grand and interesting nature of the object in view. Indeed, to state in the simplest manner what that object in fact was, must suffice to excite the strongest feelings in every heart awake to the suggestions of religion or humanity. It was to deliver from Pagan darkness and misery, not thousands or tens of thousands, but sixty millions, as it had been computed, of our fellow-creatures! This immense portion of the human race, and their future descendants to the latest generations, were the heart-stirring object of the Christian duty which we now wished to discharge. And who were they, as had been observed by his honourable and dear relative (Mr. Wilberforce), but our fellow-subjects?—living under the dominion of Great Britain, and even her tenants, as well as contributors to her greatness and commercial prosperity!

Nor was the work in its quality less animating than in its grandeur of extent. These unfortunate men were sunk in the most loathsome and terrible species of idolatry that could be imagined. The horrid and murderous rites of Juggernaut and of the Ganges were well known, and had recently been laid before the public with more distinctness of information than we before possessed, as well as upon unquestionable authority. The moral degradation of these poor Pagans also was deplorably great; and if a man were not a believer in Christianity, benevolence might still prompt him to impart to them, if possible, the only system by which the moral and civil condition of the bulk of mankind could be effectually raised and improved—In a word, a larger or more

magnificent object of Christianity could never be presented to us than this. In some other state of existence, perhaps, in some of the planetary worlds around us (if they, too, have a Redeemer, whose beneficent kingdom is to be extended by beings like ourselves) a still grander field than is now before us may be found; but never in this sublunary state, never among the inhabitants of this world of ours, can there be a larger, a more sublime, or more animating object of benevolence, than that of extending the blessings of the Gospel, its temporal and eternal blessings, to the sixty millions of benighted Pagans who live under our government in the Eastern World.

The Society, in pursuing this grand object, ought, as he had before remarked, to take first the measure now proposed by the motion; but should that fail, (he trusted it would not, and was unwilling to admit the supposition,) he would be far from advising that nothing more should be attempted. On the contrary, he thought that in such a case it would be right to call forth as loud and ardent an expression to Parliament of the feelings of the religious part of the country, as could by proper means, and consistently with our duties as good and loyal subjects, be obtained.

It would be reproachful, indeed, if, while the metropolis was full of committees and delegates from every part of the country, soliciting for commercial objects in India, and while the tables of Parliament were covered with their petitions, and the Company on the other hand was actively struggling to defend its own commercial and territorial interests, the great and sacred cause of Christianity should be the only one connected with the renewal of the Charter, for which no voice should be raised, and no exertions made. But the Society and the true friends of religion among us would not deserve this reproach.

Thomas Babington, Esq. M. P. observed, that one reason for so little having been done to facilitate the missions in India, was a want of support in the public voice. A Resolution had passed the House beneficial to the propagation of Christianity in India; but the

public were so cold to the measure, that it was not acted upon, but permitted to remain a dead letter on the Journals of the House. It was, therefore, with true pleasure that he witnessed the Meeting and the proceedings of that day. The weight and influence of the large assemblage of Gentlemen around him, and the high rank and character of those who were most active in the interests of the Society, would no doubt produce an important effect on the public mind. It should be the duty of all Christian friends to excite a general regard for the cause in which they were engaged. It was not to be anticipated, that his Majesty's ministers would of themselves be averse to the proposition of the Meeting; but if the public voice were raised in its behalf, that voice they would readily obey.

The motion was carried unanimously.

The third resolution being moved by Charles Noel Noel, Esq. M. P. and seconded by T. R. Kemp, Esq. M. P. passed unanimously.

SUBSCRIBERS AND BENEFACTORS.

☞ *It has not been judged expedient to act on the notice prefixed to last year's List of Subscribers and Benefactors; as it has been represented that many Friends of the Society, who might be prevented, by unavoidable circumstances, from paying their subscriptions before the accounts are closed, would yet be hurt on finding their names omitted. It is, however, earnestly recommended by the Committee to all Subscribers in the country, that they would appoint some friend in town on whom the Collector may call for their subscriptions.*

A.

	£.	s.	d.
Abdy, Rev. W. J. M. A. *Rectory, Horsley-down*	1	1	0
Ditto M. C. by him	1	1	0
* Ditto, "Pence of the Poor," by him	3	2	0
Abington, William, Esq. *Lisson Green*	1	1	0
Adam, J. W. Esq. *New Grove House, Mile End*	1	1	0
Adams, John, Esq. *Leicester*	1	1	0
Adderley, C. C. Esq. *St. John's Coll. Oxford*	1	1	0
Akers, Mr. R. R. *Hindolveston, Fakenham*	1	1	0
Aldersey, Mr. Hayden, *Lisson Grove*	1	1	0
Alderson, Rev. Jos. M. A. Rector of *Heavingham*	2	2	0
Allan, Thomas, Esq. *Frederick's Place*	1	1	0
Allen, Rev. S. Vicar of *Lynn Regis, Norfolk*	1	1	0
Allen, Grant, Esq. *Winchester-street*	1	1	0
Almond, Mr. G. *Upper Cumming Street*	1	1	0
Alsager, Mr. C. *Walworth*	2	0	0
*Amici, *Cambridge*, by Rev. G. F. Bates	5	2	6
Angas, Mr. John, *Newcastle*	1	1	0
Angas, Miss, *Bridport*	1	1	0
*Anonymous	21	0	0
Archer, Mr. *Oxford*	0	10	6
Armstrong, Rev. Rob. Vicar of *Great Missenden*	1	1	0
Arnott, Rev. S. M. A. Fel. St. John's Col. *Oxford*	1	1	0
* Ditto, Anonymous, by him	2	2	0
Aspland, Rev. J. M. A. Fel. *Pemb. Col. Camb.*	1	1	0
* Ditto	3	3	0
*A. T.	50	0	0

	£.	s.	d.
*Atkinson, Thomas, Esq. *Huddersfield*	21	0	0
Ditto, (annually)	2	2	0
Atkinson, Mr. William, *Grasing Nook, Yorks.*	1	1	0
Atkinson, Law, Esq. *Huddersfield*	2	2	0
Austin, Mr. Bailey, *Mitcham*	1	1	0
Austin, Rev. Dr. Rob. *Middleton, Cloyne*	1	1	0

B.

Barham, Right Hon. Lord, VICE-PRESIDENT, *Barham Court*	5	5	0
Babbs, Rev. Mich. *Lyme Regis, Dorset*	3	3	0
Babington, T. Esq. M. P. VICE-PRESIDENT, *Rothley Temple, Leicestershire*	5	5	0
Bacon, Miss, *Kennington*	1	1	0
Bacon, John, Esq. *Paddington*	1	1	0
Badnell, Mr. Thomas, *Dorset-st. Salisbury-sq.*	1	1	0
Bailey, Miss, *Upper Homerton*	1	1	0
*Bainbridge, Thomas, Esq. *Guildford-street*	21	0	0
Ditto, (annually)	2	2	0
Baker, Mr. Thomas, *Shrewsbury*	0	10	6
Baker, Rev. Dr. Richard, *Cawston, Norwich*	2	2	0
Baker, Mrs. E. *Friendsbury Hill*, near *Rochester*	1	1	0
Ballance, Mr. T. *Steward-street, Spitalfields*	2	2	0
Balmforth, Rev. Thomas, *Holmfirth, Yorksh.*	0	10	6
* Ditto, Two Collections at *Holmfirth*	7	14	3½
Banks, Mrs. *Park-place*	2	0	0
*Baring, Sir Thomas, Bart. M. P. VICE-PRESIDENT, *Devonshire-place*	31	10	0
*Baring, George, Esq.	5	5	0
Ditto, (annually)	2	2	0
Barker, Rev. W. M. A. *Silverton*, near *Exeter*	2	2	0
Barker, Mr. Jos. *Lawrence-lane*	2	2	0
Barry, Richard, Esq. *Portman-place*	1	1	0
Barry, Mrs. *ditto*	1	1	0
*Barrs, Rev. Mr. Collection at *Rowley Regis*	8	0	0
Bartlett, Mr. W. C. *Bristol*	1	1	0
B. E. (annually)	1	1	0
*Bates, Benjamin, Esq. *Brunswick-square*	21	0	0
Bates, Mrs. *Blackheath*	2	2	0
Bates, Rev. G. F. M. A. *Hatton Garden*	1	1	0
Bather, Rev. Edward, M. A. *Shrewsbury*	1	1	0
Beachcroft, Rev. R. P. M. A. Rector of *Blunham*	1	1	0

	£.	s.	d.
Beachcroft, Mrs. *Tottenham*	1	1	0
Beadle, Mr. *Maida Hill*	1	1	0
Bellett, Richard, Esq. *Sampford Arundel, Somer.*	2	2	0
Bennett, Mrs. Elizabeth, *Islington*	1	1	0
Bennett, Mrs. *Lower Gower-street*	1	1	0
Bentley, Mrs. *Lisson-green*	1	1	0
Best, George N. Esq. *Essex-street*	1	1	0
Bevan, Geo. Esq. *Trinity Col. Cambridge*	2	2	0
Bewicke, Mrs. *Bloomsbury-square*	2	2	0
Beynon, Rev. Edmund Turner, M. A. *Carshalton*	2	2	0
Bickersteth, Mr. Edw. *Norwich*	1	1	0
Biddle, Miss, *Woburn, Bucks*	1	1	0
Biddulph, Rev. T. T. M. A. *St. James's, Bristol*	1	1	0
* Ditto, Collection at *St. Anne's Blackfriars*, on the FOURTH ANNIVERSARY	226	6	0
* Ditto, L. M. by him	21	0	0
Bignold, Miss, *Norwich*	1	1	0
Binks, Mrs. *Stockwell-green*	0	10	6
Binks, Mr. Simon, *Durham*	1	1	0
Birch, Charles, Esq. *Hearn-hill, Surrey*	5	0	0
Bird, W. Esq. *Stoke Newington*	1	1	0
Birkett, Mr. *Wallingford*	1	1	0
*Bishop, Rev. J. M. A. Four Collections, by him, &c. in *Hulcot Church, Bucks*	18	18	7
* Ditto, Collection in 1812	8	0	0
* Ditto, ditto, at *Puttenham, Herts*	1	1	8½
Bishop, Mrs. *Hensbridge, Somersetshire*	1	0	0
Black, Mr. Alexander, *Islington*	1	1	0
*Blackborn, Mr. W. *Little Coggleshall, Essex*	10	10	0
Ditto, (annually)	1	1	0
Blake, Philip, Esq. *Queen St. Cheapside*	1	1	0
Blake, Mrs. Eliza. - - - *ditto*	1	1	0
Blackmore, Mr. *Sampford Arundel, Somersets.*	0	10	6
Blair, William, Esq. *Great Russell-street*	1	1	0
* Ditto, Ealing Friends, by him	1	6	6
Blasson, Mr. Robert, *Islington*	1	1	0
Blunt, Mr. William, *Red-cross-street, Borough*	1	1	0
Bolland, Rev. Wm. A. M. Fel. *Trin. Col. Camb.*	1	1	0
Bond, Mr. *Islington*	1	1	0
Bonville, Mr. Thomas, *Bristol*	2	2	0
*Bookseller, at Bristol, for the Rev. Dr. Buchanan's "Star in the East"	10	0	0
Booth, Mr. John, *Devonshire-str. Queen's-sq.*	1	1	0
Booth, Miss, *Bridlington, Yorkshire*	1	1	0

	£.	s.	d.
Bosworth, Mr. Daniel, *Holdenby, Northampt.*	1	1	0
Bosworth, Mrs. *Little Creaton, Northamptsh.*	1	1	0
Boughton, Geo. Esq. *Hatherleigh*	1	1	0
Bourdillon, Rev. T. M. A. Vicar of *Fenny Stanton*	2	2	0
Bowes, Mrs. *Carlisle*	1	1	0
Bowles, Charles, Esq. *Weymouth*	3	3	0
Boyce, Mrs. *Charles-street, Covent Garden*	1	1	0
Boyle, Mrs. M. *Friday-street*	1	1	0
Brandon, Samuel, Esq. *Newington, Surrey*	2	2	0
Brassie, Mrs. *Chester*	1	1	0
Brettall, Mr. Thomas, *Bromsgrove*	1	1	0
Bridges, Rev. Dr. *Bristol*	1	1	0
Brindley, Rev. Henry, *Lacock, Wilts*	1	1	0
Brook, Mrs. *Upper John-street, Fitzroy-square*	1	1	0
Brooks, Mrs. *Camberwell Green*	1	1	0
Brooks, Mr. William, *Doughty-street*	1	1	0
Brougham, James, Esq. *Finsbury Place*	2	2	0
Broughton, Mr. Nicholas, *Snowhill*	1	1	0
Brown, Rev. D. M. A. *Calcutta*	1	1	0
Brown, Mr. John, Aq. *Pall Mall*	1	1	0
Brown, Mrs. Cath. *Raven Row, Spitalfields*	1	1	0
Brown, Tho. Esq. *Muscovy-court, Tower-hill*	2	2	0
Brown, Mrs. G. *York*	1	1	0
Brown, Miss, *Clapham*	1	1	0
Browne, Messrs. T. and J. *Carlisle*	0	10	6
Brownlow, Mr. William, *Fleet-street*	1	1	0
Buckle, Rev. William, M. A. Vicar of *Pyrton*	1	1	0
*Buchanan, Rev. Claudius, D. D. Collection, by him, at *St. James's Church, Bristol*	110	8	0
* Ditto, Collection at *St. Anne's Blackfriars*, on the TENTH ANNIVERSARY	282	19	2¼
Buckland, Miss, *Beverley*	1	1	0
Buckworth, Rev. John, M. A. *Dewsbury, York.*	1	1	0
* Ditto, Collections, by him and the late Rev. M. Powley, in *Dewsbury Church*	40	15	2
Budd, Mrs. *Battersea Rise*	2	2	0
Budd, Rev. Henry, M. A. *Bridewell Hospital*	1	1	0
* Ditto, from "A Monthly Prayer Meeting, for the Success of Missions"	8	16	0
Budd, Rev. Richard, M. A. *Battersea Rise*	1	1	0
Buddicom, Rev. R. P. M. A. F. *Queen's C. Cam.*	1	1	0
Bull, Rev. John, B. A. *Coggleshall*	1	1	0
Bull, Rev. John, *Bristol*	1	1	0

	£.	s.	d.
Bull, Rev. John, M. A. Rector of *Pentlow, Essex*	1	1	0
Bull, Rev. Thomas, *Elden, Suffolk*	1	1	0
Bumsted, Mr. John, *Bishopsgate-street*	1	1	0
*Burder, Mr. Friend, by him	1	0	0
Burgess, Edw. Esq. *Salisbury Place, New Road*	1	1	0
Burgess, Bryant, Rev. *ditto*	1	1	0
*Burn, Rev. Edw. M. A. Two Collections at *St. Mary's Chapel, Birmingham*	108	19	8
* Ditto, Collection at *St. Anne's Blackfriars*, on the SIXTH ANNIVERSARY	236	0	1
* Ditto, Friend, by him	2	0	0
Burnett, Mrs. Anna, *Elland, Yorkshire*	1	1	0
Burnett, Miss, *ditto*	2	2	0
Burroughs, Mr. *Portman Place*	1	1	9
Burton, Mrs. *Leicester*	1	1	0
Butcher, Mr. Robert, *Spa Fields*	1	1	0
Butler, Mr. Thomas, *Kirkstall Forge*, near *Leeds*	1	1	0
Butler, Mrs. *ditto*	0	10	6
Butler, John, Esq. *Tavistock-square*	1	1	0
Butlin, Mr. Wm. *Spratton, Northamptonshire*	1	1	0
Butterworth, Mr. Joseph, *Fleet-street*	1	1	0
*Buxton, Rev. J. Rec. *Carleton Rode, Norf.*	15	0	0

C.

*Rt. Hon. E. Crawford & Lindsay, *Richm. Hill*	21	0	0
*Calthorpe, Right Hon. Lord, VICE PRESIDENT, *Grosvenor Square*	50	0	0
Ditto, (annually)	5	5	0
Caddick, Mr. Thomas, *Tewksbury*	1	1	0
Campbell, Rev. H. *Shrewsbury*	1	1	0
* Ditto, Collec. at *St. Alkmond's Ch. Shrewsb.*	33	8	2
Cannon, Mr. George, *Cheapside*	1	1	0
*Capper, R. Esq. F.R.S. F.A.S. *Lincoln's-inn*	40	0	0
Capps, Mr. *King-street, Grosvenor-square*	1	1	0
*Carbery, Right Hon. Lady	50	0	0
Cardale, W. Esq. *Bedford-row*	2	2	0
Cardale, Mr. John, *Stourbridge*	1	1	0
Carden, John, Esq. *Worcester*	1	1	0
*Carlill, John, Esq. *Leman-street*	10	10	0
Carr, Mr. S. P. *Colchester*	1	1	0
Carr, Rev. J. A. M. A. Rector of *Hadstock, Essex*	1	1	0
Casswell, Mr. John, *Osbournby, Lincolnshire*	1	1	0

	£.	s.	d.
Cater, Mr. Samuel, *St. Paul's Church-yard*	1	1	0
Cater, Mrs. *ditto*	1	1	0
Catlett, Mr. James, *Nottingham*	1	1	0
*Cawood, Rev. John, M. A. Coll. at *Ribbesford*	10	10	0
Chambers, Mrs. *Stratford Place*	2	0	0
Channing, Miss, *Staines*	1	1	0
*Chapman, Miss, late of *Marsh Chapel, Lincolnshire* (deceased)	3	0	0
Charles, Rev. T. B. A. *Bala, Merionethshire*	0	10	6
*Charnock, Rev. Joseph, M.A. Collect. by him, in *Heptonstall Chapel, Halifax*	26	13	0
*Chatterton, T. Esq. *Waplington*, near *York*	100	0	0
Cheatham, Mr. Jos. *Eagle-court, St. John's-lane*	1	1	0
Chippendale, John, Esq. *Bunhill-row*	1	1	0
Christian, Mr. Henry C. *Strand*	1	1	0
Clare, Mr. William, *Clerkenwell-close*	1	1	0
Clark, Richard, Esq. Chamberlain of *London*	1	1	0
Clark, Rev. G. M. A. *Royal Military Asylum*	2	2	0
Clark, Mr. William, *Borough*	2	2	0
Clark, Rev. William, M. A. *Haslingfield, Camb.*	1	1	0
Clark, Rev. Henry, *Somerby, Leicestershire*	1	1	0
* Ditto, Collection, at *Somerby*	5	1	0
* Ditto, Donation, by him	1	1	0
* Ditto, a Friend, by him	1	1	0
Clark, Anthony, Esq. *Canterbury*	1	1	0
Clarke, Rev. Samuel, *Midhurst, Sussex*	1	1	0
Clarke, Mr. John, *Strand*	1	1	0
*Clarke, T. Esq. *Swakely House, Uxb.* 2 Don^{s}.	30	0	0
*Clarke, Rev. J. Collection, at *Sleaford, Linc.*	9	4	0
Clarkson, Mrs. *Cumberland*	0	10	6
Clarkson, Mrs. by Rev. Basil Woodd	0	10	6
Close, Mr. Edmund, *New Road, Paddington*	1	1	0
Close, Capt. *St. John's Wood, Paddington*	1	1	0
*Coade, Mrs. Legacy—by Rev. Basil Woodd	10	10	0
Coates, Mr. Dandeson, *Tilney*, near *Lynn*	1	1	0
Ditto, One befriended by the Gospel, by him	1	1	0
* Ditto, A Society of Christians, by him (2 Don.)	3	16	0
Cockle, Mr. Richard, 169, *Fleet Street*	1	1	0
*Coffin, Rev. James, Collection, by him, in *Callington Church, Cornwall*	8	10	6
* Ditto, in *Linkinhorne Church*	7	13	6
Coleman, Miss, *Leicester*	1	1	0
Collet, Rev. Robert, M. A. *Little Ilford*	1	1	0

	£.	s.	d.
Collins, Mrs. *Carlisle*	1	1	0
Collinson, Mrs. *Cross-street, Islington*	1	1	0
Collyer, Rev. W. B. D. D. *Blackheath-hill*	1	1	0
Compigne, James, Esq. *Guildford-street*	1	0	0
Condell, Mr. William, *New Bond-street*	1	1	0
Cook, Mrs. *Bristol*	1	1	0
Cooper, Rev. E. M. A. Rec. of *Hamstall Ridware*	1	1	0
Cooper, Mr. Edmund, *East Dereham*	1	1	0
Cooper, Mr. John, *Queen-street, Cheapside*	1	1	0
Cottam, Rev. Robert, M. A. *Bromsgrove*	1	1	0
*Cottrill, Mr. Wm. *Broadway, Worcestershire*	1	1	0
Cottrill, Mrs. *Stoughton, Worcestershire*	1	1	0
Coulthurst, Rev. H. W. D. D. Vicar of *Halifax*	1	1	0
*Country Curate	1	1	0
Courtenay, Thos. Septimus, Esq. (per Ransom and Co.)	1	1	0
Coward, Mr. John, *Islington*	1	1	0
Cox, Mr. John, *Bream's Build. Chancery-lane*	1	1	0
Cox, Rev. Robert, *St. James's, Leeds*	1	0	0
Coxon, Mr. W. *Gainsford-street, Horsleydown*	1	1	0
Crab, Mr. Jun. *Quebec-street*	1	1	0
Crabtree, Mr. Joshua, *Aldermanbury*	1	1	0
*Craig, Rev. Thomas, Friend, by him	5	0	0
Creasey, Miss, by Rev. Basil Woodd	3	3	0
Crisp, Mr. James, *Harleston, Norfolk*	1	1	0
Crosse, J. N. Esq. *Hull*	1	1	0
Crosby, Mr. *York*	1	1	0
Crouch, Rev. Isaac, M. A. *Oxford*	1	1	0
Crowther, Rev. S. M. A. Vicar of *Christ Church*	1	1	0
* Ditto, Collection, at *Christ Church*	43	10	6
Crowther, Rev. John, *Hayfield, Derbyshire*	1	1	0
Cuming, Mrs. F. *Chester*	0	10	6
Cunningham, John, Esq. *Chelsea*	2	2	0
Cunningham, Rev. J. W. M. A. Vic. of *Harrow*	1	1	0
Cunningham, Francis, Esq. *Queen's Col. Camb.*	1	1	0
Curling, Jesse, Esq. jun. *Bermondsey*	1	1	0
*Curtis, Rev. W. B. A. *Wrestlingworth, Beds.*	10	0	0
Ditto (annually)	2	2	0
* Ditto, Two Collections, at *Wrestlingworth*	14	16	1
*Cuthbertson, Mr. Tho. late of [illegible] *n Cross*, Tutors of his Children	1	0	0

	£.	s.	d.
D.			
*Daling, Richard, Esq. *New Grove, Bromley*	10	0	0
Dashwood, Rev. John, M.A. *Salisbury* - - -	1	1	0
Davenport, Mr. S. *Lime-street* - - - - -	1	1	0
Davids and Taylor, Messrs. *Crayford, Kent* -	5	0	0
Davies, Rev. John, M.A. *Coventry* - - - -	2	2	0
Davies, Mr. Hugh, *Piccadilly* - - - - -	1	1	0
Davies, Rev. John, Vicar of *Llanidloes* - -	1	1	0
Davies, Rev. Joshua, *Goytre Lodge* - - -	0	10	6
*Davies, Mr. James, *Gracechurch-street* - -	5	5	0
Ditto, (annually) - - - - - - - - -	2	2	0
Davis, Mrs. *Chelsea* - - - - - - - - -	1	1	0
Davis, Rev. David, *Llanvirnach, Carmarth.* -	1	1	0
Daw, William, Esq. M.D. *Charmouth, Dorset*	1	1	0
Daw, Mrs. *Charmouth, Dorset* - - - - -	1	1	0
Dawes, William, Esq. *Harpur-street* - - -	1	1	0
Day, Mrs. Alice, *King's-arms-yard* - - - -	0	10	6
Dealtry, Rev. Professor, *East India College* -	1	1	0
Denton, Mr. S. *Oxford* - - - - - - - -	0	10	6
Dicey, Mrs. *Durham-place, Chelsea* - - -	1	1	0
Dicey, Tho Esq. *Durham-place, Chelsea* - -	1	1	0
*Dickenson, Rev. S. M.A. Rector of *Blymhill*	1	1	0
Dikes, Rev. Thomas, LL.B. *Hull* - - - - -	1	1	0
* Ditto, Collect. at *St. John's Church, Hull*	98	14	3
Dishton, Mrs. - - - - - - - - - - - -	1	1	0
Dixon, William, Esq. *Blackheath* - - - -	2	2	0
Dixon, Mr. Joshua, *Leeds* - - - - - - - -	1	1	0
*Dixon, Mr. William, (per Messrs. Down, Thornton, and Co.) - - - - - - - - -	10	0	0
Dobbs, Mr. Henry, *Bridge-street, Blackfriars*	1	1	0
Dobson, Mr. Thomas, *Reading* - - - - - -	1	1	0
Dod, J. C. Esq. 192, *Sloane-street* - - - -	1	1	0
Dodsworth, J. Esq. *York* - - - - - - - -	1	1	0
Douglass, Miss, *Bristol* - - - - - - - -	1	1	0
Downing, Miss, *Ovington, Essex* - - - - -	1	1	0
Draper, Rev. Henry, D.D. *Camberwell* - - -	1	1	0
Ducroz, Miss, *Brook-street, Holborn* - - -	1	1	0
Ducroz, Mr. A. - - - *ditto* - - - - - -	1	1	0
Dunderdale, Henry, Esq. *Woodford* - - -	3	3	0
Duthoit, Mr. *Bank*, M. A. [illegible] him - - -	1	1	0
Dyson, Miss, (by Ransom and Co.) - - -	1	1	0

	£.	s.	d.
E.			
Edwards, Rev. E. M. A. Lecturer of *Lynn Regis*	3	3	0
* Ditto, Collections, at *Lynn Regis*, by him, and Rev. Rob. Hankinson, M. A.	42	4	3
Edwards, T. H. Esq. *Madeira*	3	3	0
Edwards, Mr. Tho. *Cheyne Row, Chelsea*	1	1	0
Elliott, Charles, Esq. *Clapham*	2	2	0
*Elmsall, Edward, Esq. *Thornhill*	21	0	0
*Elmsall, Mrs. Mary Bettica, late of *Thornhill, Yorkshire*—a Legacy	100	0	0
*Elsley, Greg. Esq. *Patrick Brompton, Yorks.*	15	15	0
Ditto, (annually)	3	3	0
*Elsley, Mrs. B. *ditto*	10	10	0
Emra, Rev. J. *Bristol*	1	1	0
*Etherington, Sir Henry, Bart. *Hull*	10	10	0
Evans, Mr. *St. James's-street*	1	1	0
Evans, Mr. David, *Wyche-street*	1	1	0
*Evans, George Freke, Esq.	10	0	0
Eyre, Mr. George, *Hayfield, Derbyshire*	0	10	6
F.			
*Ferrers, Rt. Hon. E. VICE-PRESIDENT, *Norf.-st.*	21	0	0
Faden, W. Esq. *Charing-cross*	2	2	0
Falconer, Mr. *Upper Lisson-street*	1	1	0
Fancourt, Rev. W. Vic. of *Bletsoe*, near *Bedford*	1	1	0
Fancourt, Rev. Thomas, B. A. *Hoxton-square*	1	1	0
* Ditto, Lady, by him	2	2	0
Farish, Rev. Professor, *Cambridge*	2	2	0
Farish, Miss, *Carlisle*	0	10	6
Farrer, Mrs. *New Road*	1	1	0
Faulkner, Mrs. *Coppice-row*	0	10	6
Faulkner, Rev. W. E. L. *Caxton, Cambridge*	0	10	6
Fawcett, Rev. John, M. A. *Carlisle*	1	1	0
* Ditto, Donations, by him	9	12	0
* Ditto, Collection in *St. Cuthbert's Church*	22	4	0
* Ditto, Collection at *Scaleby Ch. Carlisle*	5	5	0
Fawcett, Mr. *Scaleby Castle, Cumberland*	1	1	0
Fawcett, Mr. Joseph, *Knostrop*, near *Leeds*	2	2	0
*Fearon, Rev. Dr. *Beechworth, Surrey*	21	0	0
*Fearon, Miss, *Ely-place*	20	0	0
Feild, Rev. S. M. A. "United Subscript. of a few Friends at *Saxton, Northamptonsh.*" by him	3	9	0
Field, Rev. Benjamin, *Bristol*	1	1	0

	£.	s.	d.
*Fitzgerald, Rt. Hon. Lady Mary, *Charles-st.*	5	0	0
Ditto (annually)	3	3	0
Flavel, John, Esq. *Pulley*, near *Shrewsbury*	1	1	0
*Flemyng, Captain, *Shrewsbury*	10	10	0
Ditto (annually)	5	5	0
Fletcher, Rev. Henry, *Twickenham*	2	2	0
Fletcher, Tho. Esq. *Darlaston, Staffordshire*	2	2	0
Fletcher, William, Esq. *Oxford*	1	1	0
Flint, Mr. John, *St. Mary's School, Leicester*	0	10	6
*Flockton, Rev. Jon. B. A. Collection, by him, in *Ashampstead Church, Berks*	7	12	9
Forbes, Esq. James, F.R.S. F.A.S. *Stanmore*	1	1	0
*Ford, Rev. Dr. Collection, by him, at *Caldwell Church*, near *Melton Mowbray*	12	1	0
Ford, Mr. William, *Shrewsbury*	1	1	0
Forrester, Mr. *Bread-street*	1	1	0
Forster, Esq. James, *Berwick upon Tweed*	2	0	0
*Foster, Rev. Henry, M. A. *Wilderness-row*	20	0	0
Foster, Rev. J. M.A. Vic. of *West Thurrock, Essex*	2	2	0
Foulks, Miss, *Redland*, near *Bristol*	1	0	0
Foulks, Miss Eliza, *ditto*	1	0	0
Fowler, Rev. John, B. A. *Peterborough*	1	1	0
Fox, Joseph, Esq. *Argyle-street*	1	1	0
Fox, Mr. Wm. *Cold Ashby, Northamptonshire*	1	1	0
Foyster, Rev. J. G. B. A. *Orpington, Kent*	1	1	0
France, Mr. Richard, *Shrewsbury*	1	1	0
Francis, Mr. Wm. *Hanover-st. Hanover-square*	1	1	0
Freeman, Mr. Dan. *Seaton*, near *Uppingham*	1	1	0
*Freshfield, J. W. Esq. *New Bank-buildings*	10	10	0
Ditto, (annually)	2	2	0
Friend, Mr. *Cumberland-street, New Road*	1	1	0
*Friend	21	0	0
*Friend, *Shrewsbury*	20	0	0
*Friend	2	2	0
*Friends, at *Dunnington, Lincolnshire*	5	5	0
*F. Y.	10	0	0
Fripp, Miss, *Bristol*	1	1	0
Fripp, Miss S. *ditto*	1	1	0
Fripp, Miss F. *ditto*	1	1	0
Frost, Mr. J. *Hull*	1	1	0
Fry, Rev. Tho. M. A. *Emberton*, near *Olney*	1	1	0
Fry, Miss, *Grove, Tunbridge Wells*	1	1	0
Fulford, Mr. William, *Lad-lane*	1	1	0

	£.	s.	d.
*Fursdon, Mr. *Cullumpton, Devon*	1	1	0
Fysh, Mr. W. W. *Lynn Regis*	1	1	0

G.

*Gambier, Right Hon. Lord, *Iver*, PRESIDENT OF THE SOCIETY	21	0	0
* Ditto, 2d Donation	25	0	0
Ditto (annually)	5	5	0
* Ditto, Lady N. by him	10	0	0
Gammage, Miss, *Bristol*	1	1	0
Gardner, Mr. Robert, *Wailing Street*	1	1	0
*Garratt, W. A. Esq. *Guildford-street*	10	10	0
Garratt, Mrs. *ditto*	1	1	0
Gell, Rev. Philip, B. A. *Matlock, Derbyshire*	2	2	0
* Ditto, Collection at *Matlock Church*	18	17	9
* Ditto, Sunday-School Children, by him, Christmas-Day, 1808	4	11	5
Gell, Mr. Robert, *Nottingham*	1	1	0
Gibbs, Michael, Esq. *Walbrook*	1	1	0
Gibson, Rev. James, M. A. *Carlisle-street*	1	1	0
Giffard, Miss, *Nerquis, Flintshire*	2	0	0
Gilbee, Rev. Earle, D.D. Rec. of *Barby, Northamp.*	1	1	0
Gilbert, Mrs. *Woburn, Bucks*	1	1	0
Gillespie, Mr. John, *Brixton-place, Stockwell*	1	1	0
Gilpin, Rev. Joshua, Vic. of *Rockwardine, Salop*	1	1	0
*Gimber, William, Esq. *York*	21	0	0
Ditto (annually)	1	1	0
Gimingham, John, Esq. *Walworth*	1	1	0
Glascott, Rev. C. M. A. Vicar of *Hatherleigh*	1	1	0
* Ditto, Collection in *Hatherleigh Church*	10	2	6
*Glasgow University, for the Translation of the Scriptures into the Oriental Languages, by Rev. Dr. Buchanan	30	0	0
Godden, Mr. Henry, *Bucklersbury*	1	1	0
Godfrey, Rev. H. M. A. Fell. of *Queen's Col. Camb.*	1	1	0
Godfrey, Mr. *Colebrook-row*	1	1	0
Godley, Rev. Rich. M. A. Prebend. of *Chester*	1	1	0
Godley, Mrs. *Chester*	1	1	0
Goode, Rev. William, M. A. *Blackfriars Rectory*	2	2	0
* Ditto, Collection at *St. Anne's, Blackfriars*, on THE TWELFTH ANNIVERSARY	245	9	0
Gosnell, Mr. Samuel, *Little Queen-street*	1	1	0
Graham, Sir James, Bart. M. P. *Cavendish-square*	2	2	0

	£.	s.	d.
Graham, Lady Catherine, by Rev. B. Woodd	2	2	0
Graham, Rev. Fergus, LL.B. Rector of *Arthuret* and *Kirkandrews, Cumberland*	1	1	0
Graham, Rev. J. Rector of *St. Saviour's, York*	1	1	0
* Ditto, Collection at *St. Saviour's Church*	23	14	6
Ditto, M. G. by him	1	1	0
Ditto, M. S. by him	1	1	0
* Ditto, "From Ruth, by Rev. J. Graham"	20	0	0
Graham, Geo. Esq. *New Bridge-street*	1	1	0
Grainger, Rev. L. *Wintringham*	1	1	0
*Grant, C. Esq. M.P. *Russell-sq.* VICE-PRESIDENT	21	0	0
*Gray, William, Esq. *York*	21	0	0
Gray, Mr. and Mrs. *York*	2	2	0
Gray, Rev. Wm. A.M. *Wellington, Somersetsh.*	1	1	0
Greaves, Mr. William, *Clapham*	1	1	0
*Green, Mrs. Martha, *Bristol*	50	0	0
Green, Miss Mary, *(per* Ransom and Co.)	1	1	0
*Greenwood, Mrs. Ann, deceased, by Wm. Gray, Esq. of *York*, and the Rev. Samuel Bottomley, of *Scarborough*, as "Trustees for religious and charitable Purposes," under her Will, for the Propagation of the Gospel by the Society's Missionaries amongst the Heathens abroad £. 60 For the Education of those who shall devote their Time and Talents to the Service of Missionaries 100	160	0	0
Greig, Rev. John, M. A. *ditto*	2	2	0
Greive, W. Esq. *Ord House*, near *Berwick upon Tweed*	3	3	0
Grenfell, Miss Lydia, *Mazarion, Cornwall*	1	0	0
Grenfell, Geo. Esq. *Upper Thames-street*	1	1	0
Grey, Rev. Henry, *Stenton*	3	3	0
*Griffin, Rev. Edw. Collection at *St. Peter's Church, Ipswich*	12	14	6
Grimwood, John Matt. Esq. *Bloomsbury-place*	1	1	0
*Grinfield, Mrs. *Bristol*	5	0	0
Grinfield, Miss, *Bristol*	1	1	0
Grundy, Rev. S. Perp. Cur. of *Chapel in le Frith*	0	10	6
*Guinness, Arthur, Esq. *Dublin*	10	0	0
Gurdon, Rev. Philip, M. A. *Assington, Suffolk*	3	3	0
*Ditto, Col. at *St. Peter's Church, Ipswich*	17	1	6

	£.	s.	d.
*G. U.	10	10	0
Gurney, Rev. W. M.A. Rector of *St. Clem. Danes*	1	1	0

H.

*H. B.	10	0	0
Haddon, Mrs. *Wellington, Somersetshire*	0	10	6
Hague, John, Esq. *Crow-nest, Dewsbury, York*	1	1	0
Hall, William, Esq. *Stoke Bishop*, near *Bristol*	2	2	0
Hall, Rev. John, *St. Edmund Hall, Oxford*	1	1	0
Hall, Mr. William, *Hull*	1	1	0
Hall, Mr. Thomas, *ditto*	1	1	0
Hall, Mr. R. S. *ditto*	1	1	0
Halliley, John, Esq. *Dewsbury, Yorkshire*	1	1	0
Hallward, Rev. J. M. A. Vic. of *Assington, Suff.*	1	1	0
*Halton, Mr. H. *Pentonville*	1	1	0
Hamilton, Rev. Hans, B. A. Rect. of *Knocktopher*	1	1	0
Hamilton, Mr. jun. *Portman Place*	1	1	0
Hamilton, Mr. Thomas, *Paternoster-row*	1	1	0
Hankinson, Rev. R. M. A. *Lynn Regis*	2	2	0
Hardcastle, Jos. Esq. *Hatcham-house, Surrey*	2	2	0
Hare, Rev. H. J. *Docking, Norfolk*	2	2	0
Hardyman, Rev. William, B. D. *Lynn Regis*	1	1	0
*Harris, Mrs. T. *Cruckton, Salop.* (2 Donat.)	4	0	0
Harris, Mr. Joseph, *St. Paul's Church-yard*	1	1	0
Harrison, Mr. Henry, *Shoe-lane*	1	1	0
Harrison, Mr. Geo. *Chester*	1	1	0
Harrison, Wm. Esq. *Leicester*	1	1	0
*Harryman, Wm. Esq. *Highbury, Islington*	10	0	0
Hart, Mr. Robert, *Holborn-hill*	1	1	0
Hartlebury, Miss, *Bristol*	1	1	0
Harvey, Rev. Edmund, *Willians, Herts*	1	1	0
Hatchard, Mr. John, *Piccadilly*	1	1	0
* Ditto, Lady, by him	10	0	0
Hatton, Rev. T. M.A. Rec. of *Waters Upton*	1	1	0
*Hawkes, Thomas, Esq. late of *Piccadilly*, 3 *per Cents.* Reduced. A Legacy	1,000	0	0
*Haydon, Thomas, Esq. *Cateaton Street*	21	0	0
Ditto, (annually)	2	2	0
Haydon, Mr. *Lisson Grove*	1	1	0
Haydon, William, jun. Esq. *Guildford, Surrey*	1	1	0
Haydon, Joseph, Esq. *ditto*	1	1	0
Hayward, Rev. Michael, *Lakenheath, Suffolk*	0	10	6

	£.	s.	d.
*Hearnden, Mr. Dav. P. *Ripley, Surrey*: Eight Donations	0	15	0
Helyer, Mr. *St. Andrew's-hill, Blackfriars*	1	1	0
Hendebourck, Mr. Wm. *Taunton, Somerset*	1	1	0
Henshaw, Mrs. per Rev. Basil Woodd	1	1	0
Hensman, Miss, *Birmingham*	1	1	0
*Heselridge, Mr. by Mr. Storry	10	0	0
*Hey, Rev. S. M. A. Vicar of *Steeple Ashton*	10	0	0
Hey, William, Esq. *Leeds*	5	5	0
Hey, Mr. William, jun. *ditto*	1	1	0
*Hey, Rev. William	50	0	0
Heyrick, Wm. Esq. *Leicester*	1	1	0
Hickson, Mrs. *Hull*	1	1	0
Hill, Rev. Rowland, M. A. *Surry Chapel*	1	1	0
*Hill, Mr. John, *Chapel-street, Westminster*	5	0	0
Ditto (annually)	1	1	0
Hill, Mrs. *Fore-street*	1	1	0
Hill, Mr. James, *Bedford-row*	1	1	0
Hitchin, Rev. R. H. B. D. *Falmouth*	1	1	0
Hitchin, Rev. T. M. B. A. *Plymouth Dock*	1	0	0
Hoare, Henry, Esq. VICE-PRESIDENT, *Mitcham*	2	2	0
* Ditto, M. M. by him	10	0	0
*Hoare, William Henry, Esq. *Clapham*	21	0	0
*Hoares, Messrs. Lady, by them	2	0	0
Hoare, Rev. E. H. *Knuston Hall, H. Ferrers*	1	1	0
Hodgson, Mr. J. *Hull*	1	1	0
*Hodson, Thomas, Esq. *Plymouth*	100	0	0
Hodson, Mr. George, *Old Swan-stairs*	1	1	0
Hodson, Mrs. *Carlisle*	0	10	6
Holehouse, Mr. Charles, *Borough*	1	1	0
*Hollefear, Rev. W. M. B. A. Collections at *Wolvey*, near *Hinkley*	10	19	1
Hollier, William, Esq. *Love-lane*	1	1	0
Hollingsworth, Rev. N. M. A. *Hartlepool, Durh.*	1	1	0
Hollingsworth, G. L. Esq. *Darlington, ditto*	1	1	0
*Hollis, Mr. *Sutton Coldfield*	5	0	0
Holmes, Mr. John, *Guildhall*	1	1	0
Hooper, Mr. Stephen, *Walworth*	1	1	0
Horne, Rev. Melville, *West Thurrock, Essex*	1	1	0
* Ditto, Three Collections at *Macclesfield*	50	10	0
* Ditto, Collection at *St. Anne's Blackfriars*, on the ELEVENTH ANNIVERSARY	276	3	$7\frac{1}{2}$
Horner, Simon, Esq. jun. *Hull*	1	1	0

	£.	s.	d.
Horner, Miss, *Hull*	1	1	0
Horsfall, Mr. Abraham, *Huddersfield*	2	2	0
Horsfall, Mr. John, jun. *ditto*	1	1	0
Horton, Mr. *Highbury Grove*	1	1	0
*Howard, Miss, *Hull*	21	0	0
Ditto (annually)	1	1	0
Howes, Rev. Mr. *Fordinbridge*	0	10	6
Howes, Mr. G. P. by Rev. Basil Woodd	1	1	0
Howlette, Rev. J. B. D. *Foleshill*	1	1	0
Hoyles, Mrs. *Cumberland-street, New-road*	1	0	0
Hudson, Mr. John, *Hull*	1	1	0
Hudson, Mrs. *Wellington, Somersetshire*	0	10	6
Hughes, Mr. Thomas, *Bunhill-row*	1	1	0
Hughes, Rev. Joseph, M. A. *Battersea*	1	1	0
*Hughes, Rev. John, Two Collections at *Talsarn*, near *Lampeter*	32	19	0
Hughs, Miss, *Glasbury-house*, near *Hay*	1	1	0
Hunt, Miss, *Datchet, Berks*	1	1	0
Hurn, Rev. William, B. A. Vicar of *Debenham*	1	1	0
* Ditto, Collection in *Debenham Church*	10	2	1½
Hutchinson, Hon. Miss Hely, *Stratford Cottage, Stroud, Gloucestershire*	1	1	0
Hutchinson, Hon. Miss P. H. *Henbury*	1	1	0
Hutchinson, Hon. Miss M. H. *ditto*	1	1	0
Hutton, Rev. I. L. LL.B. *Buckingham*	2	2	0
I.			
*Idle, Christopher, Esq. *Adelphi Terrace*	10	10	0
*Idle, G. Esq. *Highgate*, Legacy by Executors of the late	50	0	0
*Ignotus	24	0	0
Illingworth, Mrs. *Portman-place*	0	10	6
*I. M. by Mr. Plenderleath, *Edinburgh*	2	2	0
*Ireland, from a Country Repository in	5	5	0
J.			
*Jackson, Rev. Mr. Two Collections at *Nichol Forest Church*, near *Carlisle*	10	15	0
* Ditto, Coll. at *Scaleby Ch.* near *Carlisle*	9	1	0
Jackson, Mr. Joshua, *St. Mildred's-court*	2	2	0
Jackson, Mrs. *Thornhaugh-street*	1	1	0
James, Mrs. *Shrewsbury*	0	10	6
Jarratt, Rev. Robert, M. A. Vicar of *Wellington*	2	2	0
* Ditto, sundry Donations, by him	12	10	0

	£.	s.	d.
Jarratt, Miss, *Hull*	1	1	0
*Jaumard, S. Esq. *Paddington*: 9 Donations	46	8	0
*Jaumard, Mrs.	1	0	0
Jeanneret, Mr. Lewis, *Poultry*	1	1	0
Jerram, Rev. Charles, M. A. Vicar of *Chobham*	1	1	0
* Ditto, Collection at *Long Sutton Church*	31	4	0
Jerram, Mr. Samuel, *Poultry*	1	1	0
*Jeffreys, Miss	1	0	0
Jenney, Wm. Esq. *Great Cumberland-street*	2	2	0
*Johnson, Mrs. *Reading*	5	0	0
Ditto, (annually)	1	1	0
Johnson, Rev. Rich. B. A. Rec. of *St. Antholin's*	1	1	0
Jones, Rev. Thomas, *Denbigh*	0	10	6
*Jones, Rev. Hezekiah, 3 Collections, by him, at the *Churches of Cadoxton*, &c. near *Cardiff*	12	12	0
Jones, Mr. Chetwood, *Nicholas-lane*	1	1	0
Jones, Rev. Thos. Curate of *Creaton*, *Northamp.*	1	1	0
* Ditto, Sundry Donations, by him	34	9	0
* Ditto, Collection in *Creaton Church*	10	0	0
Jones, Rev. James, *Glasbury*, near *Hay*	0	10	6
Jones, Mrs. *Friars-place*, *Reading*	1	1	0
Jones, Wm. Esq. *Wellington*	1	1	0
*Jowett, Rev. Joseph, LL.D. *Cambridge*	10	10	0
Ditto, (annually)	2	2	0
Jowett, Rev. H. M. A. Rector of *Little Dunham*	2	2	0
Jowett, Mr. Benjamin, *Camberwell*	1	1	0
Jowett, Rev. Jos. B.A. *So. Collingham*, *Newark*	1	1	0
Jowett, Rev. William, B. A. *Nottingham*	1	1	0
Jowett, Mr. John, *Holborn*	1	1	0
Jowett, Mr. Joshua, *Holborn*	1	1	0

K.

Kaye, Mrs. *Moorfields*	1	1	0
*K. D. by the Rev. Tho. Robinson	0	2	6
Kemp, T. Read, Esq. M. P. VICE-PRES. *Quebec-st.*	1	1	0
Kendall, Mr. *Quebec-street*	0	10	6
Keymer, Mr. C. G. *Colchester*	1	1	0
Keysall, Mrs. *Queen-square*	1	1	0
*Kilkenny, few Friends in, by the Rev. Peter Roe, Two Donations	10	0	0
*Kilvington, Tho. Esq. M. D. *Rippon*, *Yorks.* Three Donations	91	0	0
Kilvington, Rev. Ed. M. A. Minister of *Ossett*	1	1	0

	£.	s.	d.
Kilvington, Dr. by Rev. Basil Woodd	5	5	0
King, Rev. John, *Pertenhall, Bedfordshire*	1	1	0
King, Rev. John, M. A. Rec. of *Bisley, Surry*	1	1	0
King, Mr. F. B. *Islington Road*	1	1	0
King, Mr. Benjamin, *Ipswich*	1	1	0
King, Mr. George Tho. *Pudding-lane*	1	1	0
King, Mr. Robert, *Hull*	1	1	0
*Knight, Rev. John, M. A. Collection in *Huddersfield Church*	20	0	0
*Knight, Rev. G. Four Collections, by him, in Parish Church of *Harwell*	29	10	4½
Knight, Rev. George, M. A. *Harwell, Berks*	1	1	0
Knight, Mr. William, *Gainsford-st. Horsleydown*	1	1	0
Knight, Mr. John, *Strand*	1	1	0
Knight, Mrs. *Strand*	1	1	0
Knowles, Rev. T. *Stainton*, near *Horncastle*	1	1	0

L.

Lake, Rev. I. N. M. A. Lecturer of *St. Luke's*	1	1	0
Lambard, Mrs. Grace, *Reading*	2	2	0
Langley, Mr. James, *Borough High-street*	1	1	0
Langston, Rev. St. M. A. Rec. of *Little Horwood*	2	2	0
*Larwell, Mrs. Ann, *Lewes*	0	10	0
Lea, Richard, Esq. *Beckenham*	1	1	0
Lear, Rev. T. M. A. Rector *Downton, Wilts*	1	1	0
Lee, Miss Anne, *Beverley*	1	1	0
Lee, Mrs. *Newland, Hull*	1	1	0
Leigh, Rev. Clement, *Newcastle-under-Line*	1	1	0
* Ditto, Collection at *Newcastle Church*	37	0	0
Leighton, Rev. Francis, *Shrewsbury*	2	2	0
Lewton, Rev. Edw. Prof. *East India Coll. Herts.*	1	1	0
Leycester, Mrs. R. by Rev. B. Wordd	1	1	0
Lillingstone, A. S. Esq. *Lyme, Dorsetshire*	5	5	0
Lind, Francis, Esq. *Bruton-street*	2	2	0
Little, Mr. Thomas, *Paddington*	1	1	0
Living, John, Esq. *Prescott-street*	1	1	0
*Llewellyn, Mr. by Mr. H. Thornton	21	0	0
Lloyd, Rev. T. M. A. *Weedon Lois, Towcester*	1	1	0
Lloyd, Rev. R. M. A. R. of *St. Dunstan's, West*	1	1	0
Lloyd, Rev. Simon, *Bala*	0	10	6
Lloyd, Rev. Rob. Watkin, *Tamworth*	1	1	0
Lloyd, Rev. John, *Barney, Norfolk*	2	2	0
*Lloyd, Mrs. *Barney, Norfolk*	30	0	0

	£.	s.	d.
Locket, John, Esq. *Warren-street, Fitzroy-sq.*	1	1	0
Lockett, Mrs. *ditto* - - - - - - - - - -	1	1	0
*Lodge, Mrs. *Carlisle* - - - - - - - - -	5	5	0
Ditto, (annually) - - - - - - - - - -	1	1	0
Longmire, Rev. J. M. LL.B. Rec. of *Hargrave*	1	1	0
Longmire, Mrs. J. M. *ditto* - - - - - - -	1	1	0
Lowe, Rev. Simon, M. A. Fel. *Magd. Coll. Camb.*	1	1	0
Lowndes, Mr. *William, Cursitor-street* - - -	1	1	0
Lucas, Rev. W. H. B. A. Minister of *Hartshad*	1	1	0
*Ludlam, William, Esq. *Leicester* - - - -	10	10	0
Ditto, (annually) - - - - - - - - -	1	1	0

M.

Mabberley, Mr. John, *Welbeck-street* - - -	1	1	0
Mabberley, Miss, *Portman-place* - - - - -	1	1	0
Maberley, Rev. T. H. *Kingston, Cambridgeshire*	1	1	0
*Maberly, Stephen, Esq. *Reading* - - - - -	5	0	0
Ditto, (annually) - - - - - - - - -	1	1	0
*Macaulay, Col. 26, *Birchin-lane* - - -	21	0	0
Macaulay, Zachary, Esq. *Birchin-lane* - - -	2	2	0
Mackenzie, Mrs. *Bath* - - - - - - - - -	1	1	0
Mackenzie, Colin, Esq. jun. *ditto* - - - - -	1	1	0
Maddock, Rev. H. *Enderby*, near *Matlock* -	1	1	0
Maddock, Rev. S. Curate of *Carwood* and *Wiston, Yorkshire* - - - - - - - - - -	1	1	0
Mair, Hugh Campbell, Esq. *Old Broad-street*	2	2	0
Maitland, Alex. Esq. *Peckham* - - - - - -	1	1	0
Makins, Mrs. *Manchester-street* - - - - - -	1	1	0
Mandell, Rev. W. M. A. Fel. *Queen's Col. Cam.*	1	1	0
Manfield, Mr. W. *Commercial Road, Lambeth*	1	1	0
Mann, Rev. William, M.A. Chapl. of *St. Saviour's*	1	1	0
* Ditto, Collection at *Bermondsey Church*	23	11	2½
Mann, Rev. Joshua, *Portman-place* - - - - -	1	1	0
Manning, Miss, *Colchester* - - - - - - -	0	10	6
Mansfield, Rev. E. M.A. Vic. of *Bisley, Gloucest.*	1	1	0
Marlow, Mrs. Sarah, *Charles-square, Hoxton* -	1	1	0
*Marriott, William, Esq. *Hoxton-square* - -	5	0	0
Ditto, (annually) - - - - - - - - - -	2	2	0
Marriott, Mr. William, jun. *York-place* - -	1	1	0
Marriot, Miss, (by Messrs. Hoares) - - -	5	5	0
Marsden, Robert, Esq. *Doughty-street* - - -	1	1	0
Marsh, Rev. William, M. A. Vicar of *Basilden* -	1	1	0
* Ditto, Coll. at *St. Lawrence's Ch. Reading*	23	11	1

	£.	s.	d.
*Marsh, Mrs. *Basilden*	10	0	0
Ditto (annually)	1	1	0
Marsh, Rev. E. *Oriel College, Oxford*	1	1	0
*Marsh, R. B. Esq. *Lloyd House*	2	10	0
Martin, Miss, *Colebrook-row, Islington*	1	1	0
*Martin, Ambrose, Esq. *Charlotte-street*	100	0	0
Ditto, (annually)	2	2	0
Martin, Mr. Tho. *Wellington, Somersetshire*	1	1	0
Martyn, Rev. H. B.D. Fell. of *St. John's Col. Cam.*	1	1	0
* Ditto, Collection at *Trinity Church, Camb.*	51	0	9
Martyn, Rev. Tho. B.D. Rect. of *Pertenhall*	1	1	0
Martyn, Rev. J. K. *Pertenhall, Bedfordshire*	2	2	0
Mather, N. Esq. *York*	1	1	0
Maude, Rev. Joseph, M. A. *Reading*	1	1	0
* Ditto, 2 Collect. at *Ashampstead Ch. Berks*	18	10	0
*Maynard, Sir Thomas, *Hesilridge*	40	0	0
Mayor, Rev. John, B. A. Vicar of *Shawbury*	1	1	0
Mayor, Mr. Joseph, *Hoxton*	1	1	0
*M. C. Two Donations	10	0	0
Mendham, Rev. Joseph, M. A. *Sutton Coldfield*	1	1	0
Mendham, John, Esq. *Fenchurch-street*	1	1	0
Metcalfe, Mr. Robert, *Charlotte-st, Blackfriars-r.*	1	1	0
Metcalfe, Mr. Henry, *Surry-square*	1	1	0
Methuen, Rev. T. A. (per Messrs. Hoares)	1	1	0
*Middleton, Rev. J. W. M. A. Collection at *South Petherton Church*	17	0	0
* Ditto, ditto, at *West Coker Church*	15	15	0
Miles, Rev. John, *Willoughby, Leicestershire*	1	1	0
*Miller, John, Esq. *Red-lion-square*	10	10	0
*Mills, Samuel, Esq. *Finsbury-place*	50	0	0
Mills, Mr. Joseph, *Great Russell-street*	1	1	0
Mills, John, Esq. *Colchester*	1	1	0
Mitchell, Rev. G. B. *Emberton*, near *Olney*	1	1	0
* Ditto, Collection at *Olney Church*	16	13	6
Mitton, Mrs. *Enfield Chace*	1	1	0
Monkhouse, Mr. *Carlisle*	0	10	6
Montague, Charles, Esq. *Camberwell*	1	1	0
Moor, Rev. J. H. C. M. A. *Rugby*	1	1	0
* Ditto, Collection at *Clifton, Warwickshire*	9	16	1
Moore, Mr. *Walton, Leicestershire*	1	1	0
More, Mrs. Hannah, *Bath*	1	1	0
More, Mrs. M. *ditto*	1	1	0
More, Miss L. *Yeovil*	0	10	6

	£.	s.	d.
Morgan, Rev. Mr. Vicar of *Walterstone, Heref.*	1	1	0
Morland, Miss, *Clapton*	2	2	0
Morland, Miss Ann, *ditto*	1	1	0
*Morland, Miss E.	1	0	0
Morris, Thomas, Esq.	2	2	0
Morris, Mr. Robert, *Shrewsbury*	1	1	0
*Morris, Robert, Esq. *Craig, county of Ayr*	10	0	0
Mortimer, Rev. George, *Wellington*	2	2	0
Mortlock, John, Esq. *Edgeware Road*	1	1	0
Mortlock, Mrs. John, *ditto*	1	1	0
Mortlock, Mr. William, *Portman Place*	1	1	0
Mortlock, Mrs. William, *ditto*	1	1	0
Mortlock, Mr. Simon, *Norfolk-street*	1	1	0
Moseley, Mr. Richard, *Piccadilly*	1	1	0
Mosely, Mrs. *Carlisle*	1	1	0
Mountfort, Rev. John, M. A. *Monk's Risborough*	1	0	0
* Ditto, Five Collections, on Easter Mondays, at *Monk's Risborough Church*	79	11	2½
*M. T. (by Messrs. Hoares)	103	2	8
*M. T. (by Messrs. Hoares) 2nd Donation	53	9	1
Mulford, John, Esq. *Tadley*	5	0	0
*Murray, Right Hon. Lady Cath. *G. James-st.*	26	0	0
Mustard, Mr. David, *Roman-hill*, near *Colchester*	1	1	0

N.

Nanson, Mrs. *Carlisle*	1	1	0
Nash, Mr. Joseph, *Newgate-street*	1	1	0
*Natt, Rev. J. M. A. F. of *St. John's Col. Oxford*	5	0	0
Ditto, (annually)	2	2	0
*Natt, Mr. Thomas, *Doughty-street*	5	0	0
Ditto, (annually)	1	1	0
Nayler, H. Esq. *Park-street, Grosvenor-square*	1	1	0
*Neale, Rev. E. M. A. Rec. of *Taplow, Bucks*	5	0	0
Ditto, (annually)	1	1	0
Neale, Rev. Samuel, *Leicester*	1	1	0
*Neale, James, Esq. *St. Paul's Church-yard*	100	0	0
Neale, Mr. Ben. *St. Paul's Church-yard*	1	1	0
Nesham, Mr. John, *Garlick-hill*	1	1	0
Nevison, Edward, Esq. *Carlisle*	1	1	0
Newbald, Mr. John, *Hull*	1	1	0
Newby, Mrs. Ann, Matron of Lying-in-Hospital	1	1	0
Newman, Rev. T. *Little Bromley, Essex*	1	1	0

	£.	s.	d.
Newman, Mr. Henry George, *Poole, Dorsetshire*	1	1	0
Newman, Miss, *South Newton, Wiltshire* - -	1	1	0
Newton, Mrs. *Chester* - - - - - - - - -	1	1	0
Newton, Mrs. *Baker-street* - - - - - - - -	1	1	0
Noel, Rev. G. T. M. A. *Rainham, Kent* - -	1	1	0
Noel, Charles Noel, Esq. M. P. VICE-PRESIDENT, *Catsmow Lodge, Rutland* - - - - - - -	5	5	0
Nunn, Rev. John, B. A. *Shrewsbury* - - - -	0	10	6
* Ditto, Donation from a Friend, by him -	20	0	0

O.

*Œconomy in Dress, from a Lady - - -	10	10	0
*Offley, Charles, Esq. *Paken Hill*, near *Stroud*	26	5	0
Offty, Miss, *Hart-street, Bloomsbury* - - -	1	1	0
Ogden, Mr. John, *Penton Place, Walworth* -	1	1	0
Ogdin, Mr. John, *Upper Thames-street* - -	1	1	0
Olerenshaw, Mr. J. *Queen-street, Clerkenwell*	1	1	0
Olerenshaw, Rev. M. Perpet. Curate of *Mellor*	1	1	0
* Ditto, Col. at *Chapel-le-Frith, Derbyshire*	7	0	0
* Ditto, Three Col. at *Mellor, Derbyshire* -	25	0	0
Olney, Mrs. *Shrewsbury* - - - - - - - -	1	1	0
Osmond, Mr. John, *New Bond-street* - - -	1	1	0
Owen, Rev. John, M. A. Rector of *Paglesham*	1	1	0
*Owen, Rev. Wm. Eight Collections, by him, at *Milborne-Port, Somersetshire* - - - -	59	15	8
* Ditto, Collection in 1812 - - - - -	6	16	6

P.

Packwood, Mr. John, *Cottesbrook, Northamp.*	1	1	0
Palmer, Archdal, Esq. *Fenchurch-street* - -	1	1	0
Palmer, Rev. Henry, M. A. *Oare, near Hastings*	1	1	0
Pares, Mrs. Mary, *Ashburn, Derbyshire* - -	1	1	0
*Parker, David, Esq. *King's Mews* - - -	10	0	0
Ditto, annually - - - - - - - - - -	2	2	0
Parkhurst, Rev. Mr. *Epsom* - - - - - - -	1	1	0
*Parry, Edw. Esq. VICE-PRESIDENT, *Gower-st.*	21	0	0
Parry, Mr. Joseph, *Shrewsbury* - - - - -	1	1	0
Parsons, Rev. John, M. A. *Sherborne* - - -	1	1	0
Pass, Mr. William, *Altringham, Cheshire* - -	1	1	0
Pearse, Mr. George, *Hatherleigh* - - - -	1	1	0
*Pearson, John, Esq. *Golden-square* - - -	21	0	0
*Pearson, Rev. Hugh, Friend, by him - -	2	2	0

	£.	s.	d.
Pearson, Rev. Hugh, M. A. *Windsor* - - -	1	1	0
Pearson, Mrs. *Clapton* - - - - - - - -	1	1	0
Pearson, Mr. William, sen. *Steel-yard, Thames-st.*	1	1	0
Peers, Rev. J. W. LL.D. *Morden, Surrey* - -	2	2	0
Pellatt, Thomas, Esq. *Ironmongers' Hall* - -	1	1	0
Pellat, Apsley, Esq. *St. Paul's Church-yard* -	1	1	0
Ditto, Two young Ladies, by him - - -	1	1	0
Pemberton, Rev. Edw. B. A. *Belchamp St. Paul's*	1	1	0
Pemberton, Miss A. *Shrewsbury* - - - -	1	1	0
Pemberton, Mrs. *Chester* - - - - - -	0	10	6
Pepperrell, Sir W. Bart. VICE-PRESID. *Dorset-st.*	1	1	0
Percival, Richard, Esq. *Lombard-street* - -	2	2	0
*Percy, Rev. William, *America* - - - -	25	0	0
Perkins, Rev. J. D. M. A. Rec. of *West Deeping*	1	1	0
Phillips, Mr. Jeremiah, *Bristol* - - - -	2	2	0
Phillips, J. M. Esq. *Essex Court, Temple* - -	2	2	0
Phipps, J. W. Esq. *Burlington-gardens* - -	2	2	0
Pickering, Edward Rowland, Esq. *Bernard-st.*	1	1	0
*Pierson, J. M. Esq. *Hitchin*, Two Donations	21	0	0
Pitt, Wm. Morton, Esq. M. P. - - - - -	1	1	0
*Plummer, Thomas, Esq. *Camberwell* - -	10	10	0
Poole, Mr. William, *Leicester* - - - - -	1	1	0
*Poole, Rev. Walter, *Kippax*, Coll. by him -	3	0	0
Pooley, Mr. Thomas, *Borough* - - - - -	1	1	0
Pope, Rev. James, M.A. Vicar of *Great Staughton*,	2	2	0
Ditto, Anonymous, by him - - - - -	0	10	6
Porter, Mr. *Carlisle* - - - - - - - -	0	10	6
*Porter, Rev. Wm. Collection, by him, at *Bacup Chapel*, near *Rochdale* - - - -	10	1	0
Postlethwaite, Rev. R. Rector of *St. Roche, Corn.*	1	1	0
* Ditto, Donations, by him - - - - -	7	17	0
Powell, Mr. Anthony, *Llanelly, Breconshire* -	0	10	6
Powley, Mrs. *Ossett* - - - - - - - -	1	1	0
Poynder, John, Esq. *Bridewell* - - - - -	1	1	0
* Ditto, W. W. Esq. by him - - - - -	5	0	0
Poynder, Miss, *Princes-place, Kennington* -	1	1	0
Poynder, Mr. Edward, *Clement's-lane* - - -	1	1	0
Poynder, Mr. Samuel, *ditto* - - - - - -	1	1	0
Pratt, Rev. Josiah, B. D. *Doughty-street* - -	1	1	0
* Ditto, unknown Friend, by him - - -	10	0	0
* Ditto, D. F. by him - - - - - - -	10	0	0
* Ditto, S. M. B. by him - - - - - -	5	0	0
* Ditto, Friend, by him - - - - - -	10	0	0

	£.	s.	d.
Pratt, Rev. Jos. St. LL.B. Prebend. of *Peterboro'*	1	1	0
Pratt, Mr. Isaac, *Bridge-street, Blackfriars*	1	1	0
Presbus Amartia (per Down and Co.)	3	0	0
Preston, Mr. Thomas, *Walworth*	1	1	0
Price, Mrs. P. *Chester*	1	1	0
Price, Charles, Esq. *William-street*	1	1	0
*Priddle, Mr. Wm. B. *Cary-lane:* 8 Donations	7	0	0
Pridham, Rev. J. B. A. *Bridlington, Yorkshire*	1	1	0
Pridmore, Mr. Robt. *Harrington, Northamp.*	1	1	0
Pritchards, Misses, *Belmont, Salop*	1	1	0
Pritt, Mr. James, *Wood-street*	1	1	0
*Prosser, Mr. Walter, *Garway, Herefordshire,* 5 Donations	25	0	0
Prust, Mr. Stephen, *Bristol*	2	2	0
Pryce, Mr. Edward, *Shrewsbury*	1	1	0
*Pryce, Rev. Wm. Eight Collections, by him, at *Londwater Chapel*, near *Wycombe*	236	10	10¼
Puddicombe, Rev. T. M. A. Vicar of *Branscomb*	1	1	0
Punnett, Mrs. Ann Maria. *Mepal, Cambridgesh.*	2	2	0
*Purves, Richardson, Esq. *Bedford-place*	10	10	0
Ditto, (annually)	5	5	0
Puttrell and Nunn, Mesdames, *Shrewsbury*	1	1	0

R.

Raby, Rev. Charles, LL.B. *Grantham*	1	1	0
Radford, Mr. Edw. *Tansley*, near *Matlock*	1	1	0
Randall, Mr. William, *Southampton*	1	1	0
Randall, Mr. Philip, *Owen's-place, Gosw.-st.-road*	2	2	0
Ranson, William, Esq. *Orchard-street*	1	1	0
*Rawlings, Rev. W. Col. at *Padstow-church*	8	2	0
Raworth, Mr. Onesiphorous, *Leicester*	1	1	0
Rayne, Mrs. *Tamworth*	1	1	0
Read, Mrs. *Middlesex Place, Lisson Green*	1	1	0
Reed, Miss, *Hull*	0	10	6
Relfe, Mr. John, *Camberwell*	1	1	0
Rennard, Mr. Joseph, *Hull*	1	1	0
Richards, Rev. Thos. *Dasowen, Machynlleth*	1	1	0
Richards, Mrs. *Chester*	1	1	0
Richards, Rev. G. P. M.A. Fell. *King's Col. Cam.*	1	1	0
Richardson, Rev. William, *York*	1	1	0
Richardson, Mrs. *ditto*	1	1	0

	£.	s.	d.
Richardson, Mr. *Bristol*	1	1	0
*Richardson, Mr. T. by Rev. H. G. Watkins	1	0	0
Richmond, Miss, *Hull*	1	1	0
*Richmond, Rev. Legh, M. A. Collection at *St. Anne's Blackf.* on the NINTH ANNIVERSARY	331	1	0¼
* Ditto, Collection at *Olney Church*	12	3	0
* Ditto, Two Collections, at *Turvey Church*	24	3	0
*Ridsdale, Edward, Esq. *Wakefield*	10	0	0
Riland, Rev. J. M. A. Rector of *Sutton Coldfield*	1	1	0
Ring, Thomas, Esq. *Reading*	1	1	0
*Risdon, Mr. Benjamin, *Gray's-inn-lane*	10	10	0
*Roberts, Thomas, Esq. *Charterhouse-square*	50	0	0
Roberts, Mrs. Thomas, *ditto*	5	0	0
*Roberts, Mrs. sen. *ditto*	10	0	0
Roberts, Miss, *ditto*	2	2	0
Roberts, Mr. Thomas, *Bristol*	1	1	0
Roberts, Mr. Richard, *Lambeth*	1	1	0
Roberts, Josiah, Esq. *Gould-square*	1	1	0
Roberts, J. W. Esq. *Thornby, Northamptonsh.*	1	1	0
Roberts, Rev. J. M. A. *Dymerchion*	1	1	0
Roberton, Mrs. *Chester*	1	1	0
*Robinson, Rev. T. M. A. Vicar of *St. Mary's, Leicester*	10	0	0
Ditto, (annually)	1	1	0
* Ditto, Collection at *St. Anne's, Blackfriars,* on the EIGHTH ANNIVERSARY	324	1	3½
* Ditto, Collection at *St. Mary's Church*	78	2	0
* Do. a Society at *Leicester*, by him, 4 Donat.	7	18	4
* Ditto, Friend, by him	3	3	0
* Ditto, Ditto, by him	1	1	0
*Robinson, John, Esq. *Lakenheath*	10	0	0
Ditto (Two Years' Annual Subscription)	2	2	0
Robinson, Rev. Proctor, M. A. *Dudley*	1	1	0
Robinson, Mr. George, *Little Queen-street*	2	2	0
Robinson, Miss, *Newcastle-under-Line*	2	2	0
*Roe, Rev. Peter, from a few friends in *Kilkenny*	10	0	0
Rogers, Rev. John, *Longtown*, near *Abergavenny*	0	10	6
* Ditto	1	14	6
Rolph, Mr. Jos. Thomas, *Aldermanbury*	1	1	0
Rose, Rev. W. M.A. F.R.S. Rect. of *Beckenham*	2	2	0
Round, G. Esq. *Colchester*	1	1	0
Rowe, Mr. *Paddington*	1	1	0

	£.	s.	d.
Rowland, Mr. Robert, 103, *Goswell-street*	1	1	0
Rowlands, Mr. *High-street, Mary-le-Bone*	1	1	0
*R. R. *Cambridge*	10	0	0
Rudd, Mr. John, *Colchester*	1	1	0
Ruell, Rev. David, B. A. *St. Saviour, Southwark*	1	1	0
Rumsey, Mr. Henry, Surgeon, *Chesham*	1	1	0
Rush, Mrs. by Rev. Basil Woodd	1	1	0
Rush, Mrs. *Leicester*	1	1	0
Russell, Mr. *York*	1	1	0

S.

S. B.	1	0	0
Saltonstall, Miss, *Hillingdon*, near *Uxbridge*	1	1	0
Samler, Richard, Esq. *Bridge-street*	2	2	0
Samler, William, Esq. *ditto*	2	2	0
Saunders, Rev. Isaac, M. A. *Pimlico*	1	1	0
Scott, Rev. T. Rector of *Aston Sandford, Bucks*	1	1	0
* Ditto, Seven Collections, by him, at the *Church of Aston Sandford, Bucks*	168	9	3
* Ditto, Eighth Do. by him, at Do. in 1812	25	12	6
* Ditto, Collection by him, at the *Church of North Ferriby*, near *Hull*	16	7	6
Scott, Rev. John, M. A. *Hull*	1	1	0
* Ditto, Anonymous, by him, 2 Donations	21	0	0
* Ditto, Anonymous, by him, 3 Donations	63	0	0
* Ditto, Friend in *Scotland*, by him	10	0	0
Scott, Mrs. *York*	1	1	0
Scott, Rev. Joseph, Head Master of the Free School, *Newport, Salop*	1	1	0
Seagrom, Thomas, Esq. *Wigmore-street*	1	1	0
Seeley, Mr. L. B. *Fleet-street*	1	1	0
*Sharp, Mr. Joseph, *Cannon-street*	3	3	0
Ditto, (annually)	1	1	0
Sharpe, Rev. J. M. A. Lecturer of *Clapham*	1	1	0
Shaw, Rev. Robert, *Kilkenny*	1	1	0
Shaw, Mr. *Stoke Newington*	1	1	0
Shepherd, Rev. John, M. A. *York-street*	1	1	0
Shepley, Rev. Wm. M.A. *Horseforth*, near *Leeds*	2	2	0
Shepley, Mrs. *ditto*	2	2	0
Sheppard, Rev. Thomas, M. A. *Pentonville*	1	1	0
* Ditto, Lady, by him	1	0	0
* Ditto, L. B. D. by him	2	0	0

	£.	s.	d.
*Shirreff, Mrs. Charles, *Chester*	1	1	0
Ditto, (annually)	1	1	0
Shirley, Rev. Walter, *Hornchurch, Essex*	1	1	0
Shoobert, Mr. James, *Lothbury*	1	1	0
*Simeon, Rev. C. M. A. Fell. of *King's College*	15	0	0
* Ditto, 2 Collec. at *Trin. Church, Camb.*	112	2	6
Ditto, (annually)	2	2	0
*Simeon, J. Esq. M. P. *Queen Ann-str. East*	21	0	0
Simmons, Mr. John, *Great Russell-street*	1	1	0
Simons, Rev. John, M. A. Rector of *Paul's Cray*	1	1	0
*Simpson, Miss, *Ratcliffe Highway*	10	10	0
*Skene, Mr. W. B. a Legacy	73	9	9
*Skinner, William, Esq. *Bristol*	10	10	0
Skippon, Mr. J. *Mintlyn*	1	1	0
Slack, T. C. Esq. *Gloucester-place, New Road*	1	1	0
Slater, J. B. Esq. *High Wycombe*	1	1	0
Smallpiece, John, Esq. *Guildford*	1	1	0
Smith, Rev. Fran. M. A. Rec. of *Grendon, Warw.*	1	1	0
*Smith, Rev. Mr. Coll. at *Swallowfield, Berks*	12	0	0
*Smith, Miss, *Bradford, Wilts*	52	10	0
*Smith, General, *Hot Wells, Bristol*	10	10	0
Smith, Alexander, Esq. *Sierra Leone*	1	1	0
Smith, Rev. J. Pye, D. D. *Homerton*	1	1	0
Smith, Mr. William, *Leicester*	1	1	0
Smith, Mr. Benjamin, *Greenwich*	2	2	0
Smith, Misses D. and E. *Bridge-st. Westminster*	5	5	0
Smith, Hon. Mrs. *Stratford Cottage, Stroud,*	1	1	0
Smith, Mr. Wm. *Little Creaton, Northampton.*	1	1	0
Smith, Mr. Isaac, Jun. *Margaret-street*	2	2	0
Smith, Miss, *Melton* near *Doncaster*	1	1	0
Smitheman, Miss, *West Coppice, Salop*	1	1	0
*Smither, Mr. *Crandal, Hants.* Miss J. M. S. by him	50	0	0
*Smyth, Mrs. Mary (per Down and Co.)	5	5	0
Snape, Rev. Rich. *Brent Illeigh, Sudbury*	1	1	0
Snell, Mr. *Edgeware Road*	1	1	0
*Spencer, Rev. E. M. A. Collection at *Winkfield Church, Wilts*	13	13	6
Spencer, Rev. T. M. A. *Keevil,* near *Trowbridge*	1	1	0
*Sperling, H. P. Esq. *Tottenham*	31	10	0
Spilsbury, Rev. Mr. *Paddington*	1	1	0
Sprott, Mrs. *King's Road*	1	1	0
Stainforth, Richard, Esq. *Clapham*	2	2	0

	£.	s.	d.
Stanfield, Joseph, Esq. *Islington*	1	1	0
Stanhope, Mrs. Eliz. (per Messrs. Hoares)	1	1	0
Stannard, Rev. Chr. B. D. Fel. St. *John's Col. Cambridge*	1	1	0
Starey, Mr. Benjamin, *Poultry*	1	1	0
Starey, Mr. B. H. *Poultry*	1	1	0
Steinkopff, Rev. Mr. *Savoy*	1	1	0
* Ditto, Friend, by him	2	0	0
Stephen, Mrs. *Ormond-street*	1	1	0
Stephen, Rev. William, M. A Rector of *Bledlow*	1	1	0
Stephens, Mr. Joseph, *Larkhall Grove, Clapham*	1	1	0
*Stephenson, Rev. C. M. A. Vicar of *Olney*	5	0	0
Ditto, (annually)	1	1	0
* Ditto, Five Collections at *Olney Church*	58	0	3
Stevenson, Mr. Tho. *Piccadilly*	1	1	0
Stewart, Hon. and Rev. C. Rect. of *Orton, Not.*	1	1	0
Stewart, Rev. J. H. M. A. *Reading*	1	1	0
* Ditto, Collection at *Nettlebed* and *Bigshill*	3	13	7
* Ditto, Collection at *Ashamstead Ch. Berks*	11	15	1
* Ditto, Ditto, in 1812	12	6	0
Stewart, Hon. Mrs. *Carlisle*	1	1	0
Stewart, Mr. John, *Norwich*	1	1	0
Stillingfleet, Rev. J. M. A. Rector of *Hotham*	1	1	0
Stillingfleet, Rev. Ja. M. A. Prebendary of *Worc.*	2	2	0
Stillingfleet, Rev. H. A. M. A. R. of *How Capel*	1	1	0
St. John, Lady, Right Hon.	2	2	0
Stokes, Mr. H. *Brunswick-row, Queen-square*	1	1	0
*Stokes, Wm. R. Esq. *Shorter's Court, Throgmorton Street*	10	10	0
Stokes, Mr. John, *Gutter-lane*	1	1	0
Storks, Mr. Robert, *Lawrence-lane*	1	1	0
Storry, Rev. Robert, M. A. *Colchester*	1	1	0
Stringer, Miss, *Chester*	1	1	0
Stuart, Rev. John Burnet, M. A. *Nottingham*	2	2	0
Sundius, Chr. Esq. *Devonshire-square*	2	2	0
Surridge, Mr. Rob. *Romford, Essex*	1	1	0
Suttaby, Mr. William, *Stationers'-court*	1	1	0
Sutcliffe, Rev. Robert, *Norwich*	1	1	0
*Sutton, Mrs. Eliz. *Charterhouse-square*	10	10	0
*Sutton, Miss Sarah, *Rowde*, near *Devizes*	10	10	0
Swale, John Esq. *Mildenhall, Suffolk*, (2 years)	2	0	0
Swete, Rev. Benjamin, *Floraville, Cork*	1	1	0
Symes, R. Esq. *Bristol*	1	1	0

	£.	s.	d.
Symonds, S. Esq. *Falmouth*	1	1	0
Symons, Rev. B. P. M. A. Fellow of *Wadham College, Oxford*	1	1	0

T.

*Teignmouth, Rt. Hon. Lord, VICE-PRESIDENT, *Portman-square*	10	10	0
Tarn, Miss, *Tabernacle Walk*	1	1	0
Tarn, Mr. Joseph, *Spa Fields*	1	1	0
*Tary, Miss S.	10	10	0
Tayler, Mr. William, *Warwick-square*	1	1	0
*Taylor, Miss, *Reading*	47	5	0
Tayspill, Mr. Thomas, *Colchester*	1	1	0
Terrington, Wm. Esq. *King's Arms Yard*	1	1	0
Terrington, Mr. John, *Hull*	1	1	0
Terrington, Miss, *ditto*	1	1	0
*Terry, Avison, Esq. *ditto*	21	0	0
Ditto, (annually)	3	3	0
Terry, Mrs. A. *ditto*	2	2	0
Terry, Mrs. *Newland, ditto*	1	1	0
Terry, Miss, *ditto*	1	1	0
Terry, Miss Margaret, *ditto*	1	1	0
Terry, Miss S. *ditto*	1	1	0
*Terry, Mrs. Sarah (per Down and Co.)	10	10	0
Thelkold, Mr. *Hatherleigh*	1	0	0
Thistlethwaite, Rev. W. *Bolton-le-Moors*	1	1	0
*Thomason, Rev. T. T. M. A. Collection, by him, at *Blackheath Chapel*	66	0	3
* Ditto, Ditto, at *Trinity Church, Camb.*	35	0	0
* Ditto, Ditto, at *St. Cuthburt's Ch. Carlisle*	37	12	0
* Ditto, Ditto, at *Little Shelford Church*, near *Cambridge*	22	12	6
* Ditto, Ditto, at *Scaleby Ch.* near *Carlisle*	5	17	6
*Thompson, H. Esq. *Kirby Hall, Yorkshire*	100	0	0
*Ditto, 2d Donation, by the Rev. Dr. *Buchanan*	100	0	0
Thompson, Thomas, Esq. M. P. *Hull*	3	3	0
Thorne, Mr. George, *Bristol*	2	2	0
*Thornton, S. Esq. VICE-PRESIDENT, *St. James's Square*	52	10	0
*Thornton, H. Esq. M. P. *King's Arms Yard*, TREASURER	52	10	0
*Thornton, John, Esq. *King's Arms Yard*	21	0	0
Thornton, Richard, Esq. *Broad-st. Horsleydown*	1	1	0

	£.	s.	d.
Thornton, E. N. Esq. *Borough*	1	1	0
Thornton, Mrs. *Hull*	2	2	0
Thurlow, Rev. J. M. A. Rect. of *Gosfield, Essex*	1	1	0
Tiler, Mr. John, *Homerton*	1	1	0
Tims, John, Esq. *Up. Charlotte-st. Fitzroy Sq.*	1	1	0
Tipton, Edward, jun. Esq. *Shrewsbury*	1	1	0
Tomkins, Sam. Esq. *Lombard-street*	3	3	0
Tomlin, Rev. J. M. A. Fel. of *Queen's Col. Oxf.*	2	2	0
Towle, Mr. Joseph, *Walworth*	1	1	0
Townsend, Mr. William, *Holborn*	1	1	0
Townshend, Rev. E. M. A. Vicar of *Bray, Berks*	1	1	0
Traill, Rev. Mr. *Longtown*	1	1	0
*Trevelyan, W. B. Esq.	10	10	0
Turner, Miss Susannah, at Mr. Blake's, *Hill Cottage, Kingston*	1	1	0
Turner, Sharon Esq. *Red Lion-square*	2	0	0
Tyndale, Rev. T.G. M.A. Vic. of *Woburn, Bucks*	1	1	0
Tyton, Arthur, Esq. *Wimbledon*	1	1	0
Tyton, Miss, *Merton*	1	1	0
Tyton, Miss Henrietta, *ditto*	1	1	0

U.

Upton, James, Esq. *Throgmorton-street*	1	1	0
Uwins, Mr. *Henry-street, Pentonville*	1	1	0

V.

Valentine, Rev. John, B. A. *Martock, Somerset*	1	1	0
*Vansittart, Rt. Hon. Nich. M. P. CHANCELLOR OF THE EXCHEQUER, VICE-PRESIDENT, *Great George-street*	21	0	0
*Vansittart, Mrs. *Blackheath*	21	0	0
*Vansittart, Miss, *ditto*, Two Donations	42	0	0
*Ditto, Anonymous, Two Donations, by her	40	0	0
Varanken, Miss, *Bristol*	1	1	0
Vaughan, Rev. E. T. M. A. Vicar of St. Martin's and All Saints, *Leicester*	1	1	0
* Ditto, Collection at *St. Martin's Church*	34	2	7½
Vaughan, Rev. James, M. A. Rector of *Wraxall*	2	2	0
Vaughan, Mr. John, *Shrewsbury*	1	1	0
Venn, Rev. J. M. A. Rector of *Clapham, Surrey*	2	2	0
* Ditto, Collection at *St. Anne's, Blackfriars*, on the FIFTH ANNIVERSARY	205	0	0½

	£.	s.	d.
Venn, Edward, Esq. *Bow-lane, Cheapside* - -	2	2	0
Venn, E. B. Esq. *ditto* - - - - - - - - -	1	1	0
Vernon, Edw. Esq. (per Messrs. Hoares) -	2	2	0
Vinicombe, Miss, *Orchard-street* - - - -	1	1	0

W.

Wade, Rev. T. *Tottington, Lancashire* - -	1	1	0
Wagner, Mr. Anthony, *Grosvenor-row, Chelsea*	1	1	1
Waistell, Mr. Charles, *High Holborn* - - -	2	2	0
Wakefield, Mr. *Minworth Greaves, Warwicks.*	1	1	0
Wakefield, Mrs. *Curdworth, Warwickshire* -	1	1	0
Wakefield, Miss, *ditto* - - - - - - - - -	1	1	0
Walford, Mr. *Elmstead, Essex* - - - - -	1	1	0
Walker, Mr. James, *Colchester* - - - - -	1	1	0
Walker, Mr. John, *Chester* - - - - - -	0	10	6
* Ditto, S. S. by him, (Four Donations) -	1	1	0
Walker, Mrs. John, *Chester* - - - - - -	0	10	6
Walker, Mr. Thomas, *Piccadilly* - - - -	1	1	0
Wall, Mrs. *Bishopsgate-street* - - - - -	5	5	0
*Waltham, Rev. John, M. A. Rector of *Darlaston*	50	0	0
Ditto, (annually) - - - - - - - - -	2	2	0
* Ditto, Six Collections at *Darlaston Church*	7	4	5	7
Ward, Rev. Edward, M. A. *Iver* - - - - -	1	1	0
* Ditto, Collection at *Iver*, on Fast Day, 1810	9	1	0
*Warren, Rev. Robert, *County of Cork* (Irish)	100	0	0
Warriner, George, Esq. *Bond-street* - - -	1	1	0
Waters, Mr. W. *Purin Place, Mile End* - -	1	1	0
Waters, Mr. *Circus-street, New Road* - - -	1	1	0
Watkins, Rev. H. G. M. A. *Turnwheel-lane* -	2	2	0
Watkins, Miss, *Islington* - - - - - - -	1	1	0
Webber, James, Esq. *Milk-street* - - - -	1	1	0
Webster, Rev. Stephen, *All Saints, Norwich*	1	1	0
Webster, Rev. T. M. A. Vicar of *Oakington* -	1	1	0
Welfit, William, Esq. *Manby, Lincolnshire* -	1	1	0
Wells, Mr. *Rathbone Place* - - - - - - -	1	1	0
West, Mr. Joseph, *Shoreditch* - - - - - -	1	1	0
Westerdell, Miss, *Hull* - - - - - - - -	0	10	6
Weyland, John, Esq. Jun. *Cork-street* - - -	1	1	0
Whalley, Rev. R. C. Rector of *Chelwood* -	1	0	0
Whincop, Mr. R. *Lynn Regis, Norfolk* - -	2	2	0
White, Rev. Thos. M. A. *High-st. Marybone* -	1	1	0
White, Rev. T. P. M. A. Fel. of *Queen's Col. Camb.*	1	1	0

	£.	s.	d.
White, Mrs. *Bristol*	1	1	0
White, Mr. H. C. *Cannon Row, Westminster*	1	1	0
Whitaker, Rev. Thomas, *Ringway, Cheshire*	1	1	0
Whitridge, Mrs. *Clapham-road*	1	1	0
Whittingham, Mr. C. *Goswell-street*	1	1	0
Wickham, Mr. Rob. *Bull-head-ct. Newgate-st.*	1	1	0
*Wilberforce, W. Esq. M. P. VICE-PRESIDENT, *Kensington Gore*	50	0	0
Ditto, (annually)	5	5	0
Wilcox, Rev. J. M. A. *Ely-place*	1	1	0
Wilcoxon, Mr. Arthur, *Lombard-street*	1	1	0
Wilde, Rev. J. *Onslow, Shropshire*	1	1	0
Wilkinson, Rev. Watts, M. A. *Hoxton*	2	2	0
Wilkinson, Rev. H. W. M. A. *Sudbury, Suffolk*	1	1	0
Wilkinson, Rev. W. Collection at *South Croxton*, near *Leicester*	16	1	2
Williams, Rev. W. B. M. A. *Homerton*	1	1	0
*Williams, Rev. W. Collection by him, after a Club Sermon, in the Church of *Hascomb, Surry*, on Whit-Monday, 1812	10	0	0
Williams, Rev. Dan. *Craven-build. City Road*	0	10	6
Williams, Rev. E. M. A. *Uffington, Salop*	1	1	0
Williams, Mr. Robert, *Brixton*	1	1	0
Williams, Rev. C. B. A. *Pix Hill*, near *Olney*	1	1	0
Williams, Rev. John, M. A. *Chiswick*	1	1	0
Williams, Rev. Rowland, *Bangor*	1	1	0
Williams, J. Copner, Esq. *Denbigh*	5	0	0
Williams, Mr. and Mrs. *Red Lion-square*	1	1	0
Williams, Mr. John, *Northrop, Flintshire*	1	1	0
* Ditto, a few Friends, by him	1	11	6
Williamson, Mr. W. *Greenfield*	1	1	0
Williamson, Mr. Wm. *Holywell, Flintshire*	1	1	0
Willis, Mr. *Hoxton-square*	1	1	0
Willis, Mr. John, *Bristol*	2	2	0
*Wilson, Mr. John, Jun.	1	1	0
Wilson, Rev. Edward, *Congleton*	1	1	0
Wilson, Rev. Daniel, M. A. *Chapel-st. Bedf.-row*	1	1	0
* Ditto, Two Collect. at *Nether Worton Ch.*	30	10	7¼
* Ditto, Collection at *St. John's Chap. Bedf.-r.*	77	0	6
Wilson, William, Esq. *Milk-street*	2	2	0
Wilson, Mr. Joseph, jun. *ditto*	1	1	0
Wilson, W. W. Carus, Esq. *Casterton Hall*	2	2	0
Wilson, Mr. R. C. *ditto*	0	10	6

	£.	s.	d.
*Wilson, Rev. Mr. Coll. at *Slaithwait Ch. Yorks.*	10	0	0
Wimble, Mrs. *Hull*	1	1	0
Windsor, Hon. Mrs. near *Maidenhead*	2	2	0
Winsley, Mr. S. (by Messrs. Down and Co.)	2	2	0
*W. J. Jun. *Goldsmith-street*	1	1	0
*Wolffe, George, Esq. *Bridge-street*	100	0	0
Wood, Mrs. *Wellington, Somersetshire*	1	1	0
*Wood, Mr. Basil G. *Bond-street*	1	1	0
Ditto, (annually)	1	1	0
Wood, Mrs. *Thorpe*, near *Kettering*	2	2	0
Wood, William, Esq. *Hanger Hill, Acton*	1	1	0
Woodd, Charles, Esq. *Edgware Road*	1	1	0
*Woodd, Rev. Basil, M. A. *Paddington-green*	21	0	0
Ditto, (annually)	1	1	0
Ditto, Lady, by him	5	5	0
* Ditto, Friend, by him	5	0	0
* Ditto, ditto, by him	1	1	0
* Ditto, Eight Collect. at *Bentinck Chapel*	837	18	7
* Ditto, 3 Coll. at *Drayton-Beauchamp Chu.*	43	8	1½
* Ditto, Coll. at *St. Peter's Chu. Colchester* (£600. being given by a distinguished Family.)	667	3	0
* Ditto, Collection at *St. Anne's, Blackfriars*, on the SEVENTH ANNIVERSARY	256	9	4
* Ditto, Collection at *Clapham Church*	80	13	0
Woodd, Mrs. *Winchester*	1	1	0
Woodard, Mr. Edw. *Tooley-street*	2	2	0
Woodroffe, Rev. N. G. M. A. Vicar of *Somerford Keynes, Wilts*	1	1	0
Woodward, Mr. J. *Bull-head-ct. Newgate-str.*	1	1	0
Wolfe, Mr. J. A. *Haymarket*	1	1	0
Woolley, Mr. T. *South Collingham, Notts.*	1	1	0
Wright, Mr. Wm. James, *Bow-lane*	1	1	0
Wylie, Mrs. Eliz. *Broadway, Worcestershire*	1	1	0
Wynne, Mr. John, *Shrewsbury*	0	10	6

Y.

Yeadon, Rev. Wm. B. D. Fell. *Linc. Col. Oxon.*	1	1	0
Young, Miss, *Datchet, Bucks*	1	1	0

State of the Society's Fund, on the 31st of March, 1812.

RECEIVED.	£.	s.	d.
By Balance, as per Account, ending the 31st March, 1811, brought forward.....	278	7	5¾
Annual Subscriptions since that Time, to the 31st March 1812.....	939	12	0
Donations within the same Time.....	446	2	10
Congregational Collections within the same Time.....	681	1	4¾
A Legacy, £100. (less duty, £10.).....	90	0	0
One Year's Interest on £.4,000, 3 per Cent. Consolidated Annuit. due Jan. 5, 1812, (less Property Tax)	108	0	0
Half a Year's Interest on £.1000, 3 per Cent. Reduced Bank Annuities, due Oct. 10, 1811, (less ditto.).....	13	10	0
Return of Property Tax, by Order of the Commissioners.....	16	10	0
Interest on Exchequer Bills	83	4	10
By Sale of the Annual Report and Sermon.....	23	3	5
	£2679	11	11½

PAID.	£.	s.	d.
On Account of the Susoo Mission	768	3	0
On Account of the Missionary Students, for Tuition, Board, Washing, Clothing, Travelling Expences, &c.	495	13	1
Books, for the use of the Missionaries and the Society's Library, Stationery, Printing, and Binding.....	231	6	10½
A Printing Press and Materials, for the use of the Missionaries in Africa.....	93	5	6
Purchase of an Exchequer Bill.....	502	1	1
Incidental Expences, viz. Salaries, Advertisements, Use of Tavern for General Meetings, Shipping Charges, Collector's Allowance, Stamps, Postage, Porterage, &c.....	232	9	2
	2322	18	8½
Balance in the Treasurer's Hands on the 31st March 1812.....	356	13	3
	£2679	11	11½

We, the Auditors, have examined this Account, and do find a Balance of £.356 13*s.* 3*d.* due to the Society on the 31st March 1812, as above stated; and likewise £.4,000 3 per Cent. Consolidated Annuities, £.1,000 3 per Cent. Reduced Bank Annuities, and £.2,400 in Exchequer Bills, in the Hands of the Treasurer. Witness our Hands this 4th May 1812 ....

SAMUEL CATER.
T. HAMILTON.
H. C. CHRISTIAN.

N.B. The Society is under obligations to the amount of more than £1200 by the 7th. Instant.

PROPER FORM

OF A

DONATION TO THE SOCIETY BY WILL.

Item, I *do hereby give and bequeath the sum of unto the Treasurer for the Time being of a voluntary Society meeting in London, commonly called or known by the name of "The Society for Missions to Africa and the East;" the same to be paid within months next after my decease, out of my personal estate, in trust, to be applied to the uses and purposes of that Society.*